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THE MARTYRDOM AND MIRACLES
OF
SAINT GEORGE OF CAPPADOCIA.

WORKS TO APPEAR IN THE ORIENTAL TEXT SERIES.

- I. Coptic texts with English translation of the Discourses on Saint Michael by Abba Theodosius, Severus of Antioch and Eustathius.
- II. Syriac text with English translation of the Martyrdom of Saint George of Cappadocia.

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ORIENTAL TEXT SERIES. I.

THE
MARTYRDOM AND MIRACLES
OF
SAINT GEORGE OF CAPPADOCIA.

THE COPTIC TEXTS

EDITED WITH AN

ENGLISH TRANSLATION

BY

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TO

P. LE PAGE RENOUF,

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BRITISH MUSEUM.

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Misbelievers have written
Misbelief in their books,
Touching the Saint
That Georius hight.
Now will we teach you
What is true thereabout,
That heresy harm not
Any unwittingly.
The holy Georius
Was in heathenish days
A rich ealdorman,
Under the fierce Caesar Datianus,
In the shire of Cappadocia.

The Passion of St. George by Ælfric
Archbishop of York.

Je ne me cache pas le péril que j'affronte en donnant ici le martyre de saint Georges, comme un pur roman; mais je me mettrai à couvert sous le décret du pape Damase et, si ce décret ne suffit pas à me protéger au point de vue historique, j'invoquerai l'aide du célèbre Baronius qui s'est trouvé fort scandalisé de ce que contenaient ces actes de saint Georges.

Amélineau, *Contes et Romans de L'Égypte Chrétienne*, p. LII.

PREFACE.

The Coptic texts relating to the tortures and martyrdom and miracles of Saint George printed in this book are edited from five manuscripts, three written in the Memphitic, and two in the Sahidic dialect. These MSS. are indicated in the following pages by the letters A, B, C, D and E.

The MS.¹ A is preserved in the Bodleian Library, Oxford, and bears the numbers Mareschal 23, Bodl. 157, and MS. Copt. Uri liv. It consists of 179 paper leaves measuring about 10½ in. by 7½. Each page is occupied by one column of Coptic, and one column of Arabic writing, generally containing 19 and 16 lines respectively. The quires are eighteen in number, and on the top of the first and last leaves of each quire is written $\text{īc} \text{ x̄c}$ 'Jesus Christ.' On fol. 3 *a*, at the foot of the page, are three lines of badly written Arabic which read:—

اذكر يا رب عبدك الخاطى الغرق في بحر الخطايا
والذنوب الذي لم يستحق ان يدع

¹ See Uri, *Bibl. Bodl. Codd. MSS. Orient.* tom. i, p. 327.

“Remember, O Lord, thy servant the sinner, drowned in the sea of sins and transgressions, who is not worthy that”¹

On fol. 3*b*, is a partially obliterated Coptic cross printed in yellow, red, and green colours: in the spaces between the four arms are written $\bar{\imath}\bar{\gamma}$, $\bar{\chi}\bar{\gamma}$, $\bar{\eta}\bar{\imath}$ and $\bar{\kappa}\bar{\lambda}$, and on each side of the foot of the cross is a dove. The initial letters of some of the paragraphs have been gilded, the border of fol. 4*a*, is prettily illuminated, and the headings of the several sections of the MS. are written in red. On fol. 82*a*, are two lines of Coptic letters which read:—

ⲁⲓⲑⲟⲗⲗⲁⲧⲧⲉⲁⲙⲙⲓⲟⲁⲧⲕⲗⲱⲣ
ⲟⲑⲉⲣⲗⲓⲑ ⲁⲛⲁⲗⲟⲥⲣⲁⲗⲗⲙⲁⲗⲗⲙ

Beneath these are two lines of Greek letters, and then we have another line of Coptic letters thus:—

ⲛⲱⲗⲭⲙⲙⲓⲕⲟⲥⲓⲟⲩⲧⲓⲗⲁⲥⲓⲙⲓ.

My friend Dr. Henri Hyvernât of Rome informs me that these lines give the date in which the manuscript was written; and as he intends to discuss them at full length in his forthcoming treatise on the palaeography of Coptic MSS., and to reproduce them by photography, it will be sufficient to refer the reader to that work. On fol. 178*b*, is a colophon in Arabic which reads:—

هذا الكتاب المقدس وقفاً على بيعة الكنيست السيده بدير
برموس وليس لاحد سلطان من قبل الرب سبحانه

¹ I am unable to read the last three or four words of this scrawl.

ان يُخرجه عن ملك الدير المذكور ما دام عامر بالرهبان
دائماً والسبح اله دائماً ابداً ٥

“This holy book belongs by *wakf* (gift or bequest for pious purposes) to the church of the Virgin in the convent of Baramûs.¹ And no one has power from the Lord (may He be glorified) to take it out of the possession of the said convent as long as it continues to be inhabited by monks; and glory be to God for ever.” On the last leaf of the book the scribe has practised making in outline the borders and small illuminations which begin and end each quire. This manuscript is written in the Memphitic dialect in a good, regular hand of the latter half of the xivth century, and contains:

1. The Martyrdom of Saint George of Cappadocia by Pasikrates his servant.² Fol. 3b.

¹ The convent of Baramûs is situated in Lat. 30° 19' N., Long. 30° 16' E., in the Natron Valley, وادى النطرون, near the convents of St. Macarius and Amba Bishôi, and between the Natron Lakes and the Bahar el-Farigh. In Maḥmûd Bey's map of Egypt it is placed at the junction of the caravan routes from Alexandria and Tripoli to Cairo. For descriptions of this famous convent see Curzon, *Visits to Monasteries in the Levant*, pp. 94, 95, and Butler, *Ancient Coptic Churches of Egypt*, vol. i, pp. 334—337.

² For the Greek and Latin texts, see Lipomann, *De Vitis Sanctorum*, tom. ii, pp. 251—253, (Venice edition); Surius, *De Probatis Sanctorum Vitis*, t. ii, pp. 278—281; and *Acta Sanctorum*, April 23, Appendix, p. vii. For the Syriac and Arabic versions of this martyrdom see Brit. Mus. Mss. Rich 7200, Add. 17 205, 14 734 and 14 735; Wright's *Catalogue of the Syriac MSS. in the British Museum*, pp. 1087, 1119 and 1122; and Rosen and Forshall, *Cat. Codd. MSS. Orient. Pars i*,

2. An Encomium upon Saint George by Theodosius, Bishop of Jerusalem.¹ Fol. 83*a*.

3. The nine Miracles wrought by Saint George.² Fol. 95*b*.

The paper manuscript B is in the possession of Lord Crawford, and formerly belonged to Henry Tattam. It consists of 148 leaves measuring $8\frac{3}{4}$ in. by $5\frac{3}{4}$. Each page is occupied by one column of writing of 15 lines. The quires were originally 18 in number, and some of the leaves have been much stained by water. Leaves 1 to 31, 40, and 179—184 are wanting; two leaves have been paged *pe* instead of *pe* and *ps*; and leaves *poa* and *poB* have been bound up at the end of the manuscript instead of in their proper place. The manuscript is written in the Memphitic dialect in a fine bold hand, and belongs in all probability to the xiith century. On fol. 90*b*, are three lines of Arabic which run:

الرب الاله سبحانه تبارك على المهتم
بهذا الكتاب ويعوضه كما وعد في
انجيله المقدس عن الواحد بثلاثين وستين ومايه

pp. 92, 111. An Ethiopic version of the account of the martyrdom of S. George attributed to Pasikrates is described by Zotenberg, *Catalogue des Manuscrits Éthiopiens*, p. 203; and for other Ethiopic versions of it see Wright, *Catalogue of the Ethiopic Manuscripts in the British Museum*, pp. 162, 168, 189 and 190.

¹ About A. D. 450. See *infra* p. 236.

² The number of miracles attributed to S. George by the Ethiopians amounts to as many as eighty. See Wright, *Catalogue of Ethiopic MSS.*, p. 190.

“May God (may He be glorified) bless him that had this book written, and may He, as He promised in His holy Gospel, reward him thirty, sixty and a hundredfold.”

The contents of this manuscript when complete were the same as those of A, and the variant readings from what remains of it are printed at the foot of the pages of the translation, because my edition from the Bodleian MS. A, was in type before I knew of its existence.

The parchment manuscript C is preserved in the Vatican Library, where it bears the number 63; it was brought by Assemani from a monastery near the Natron lakes. Many of the leaves have been injured by water, and some are so rotten that the letters can only be deciphered with the greatest difficulty. The Martyrdom of Saint George is written on ff. 106—172 of the manuscript, the leaves of which measure 13 in by 9¾. This portion of the manuscript was originally a separate book, and bore the number **czz** (267) which is still to be seen on the lower margin of the first leaf. The margins of the first page are ornamented with an intertwining line border painted in divers colours. This page is divided into two unequal parts by a painted line ornament, in the upper, or larger, is the title of the work written in slender uncials, and in the lower are the first few words of the text of the martyrdom. The manuscript is written with fine tenth century uncials in the Memphitic dialect. The 67 parchment leaves on which the martyrdom is written are divided into eight quires: the first six contain eight leaves each, the seventh contains seven, and the eighth (which is unnumbered) twelve. The leaves are paginated

consecutively, on their reverse sides only, for the first six quires; there are mistakes in the seventh quire, and the eighth quire is not paginated at all. The manuscript is bound in red skin, and bears the arms of Pope Clement XI and Cardinal Pamphili. On fol. 172 *a*, are written 17 lines of small uncials which tell us that the manuscript was written by the care of the God-loving brethren Peter the deacon, Kellouḡ the deacon, and their spiritual son, whose name is not given, and placed in the Church of Saint Michael of Ḡephroenexêt.¹ On the reverse of the same page are 13 lines of writing, the last of which states that the manuscript was written in the year of the Martyrs 672 = A. D. 956.

The fragment of the Sahidic version of the Martyrdom and Miracles of Saint George, D, is preserved in the Vatican Library.² The leaves are eleven in number, nine paged īṙ—KĀ, and two, containing fragments of his miracles, un-paged. There are two columns of writing to each page, and the manuscript was written probably in the viiith or ixth century. We learn from the colophon that the manuscript was written by two brothers called Stephen and John; and that it was made at the expense of Apa Jacob the son of the Arch-Apa Luês and Kûlban, of the town of Shmin³ Panos, "for the salvation of his soul, and that Saint

¹ I have not been able to identify this town.

² See Zoega, *Catalogus Codd. Copt.*, p. 240, no. clii.

³ A town situated on the east bank of the Nile not far from This, the Panopolis of the Greeks, and the modern Aḥmîm. It is a very ancient town (Leo Africanus, viii), and was famed for its linen manu-

George might show favour to him before the king Christ, and save him in this wicked world, and give to him a lot and an inheritance with all the saints in the world which is to come."

The fragment of the Sahidic version of the Martyrdom of Saint George, E, is preserved in the library of the Earl of Crawford and Balcarres. The leaves, paged $\mathfrak{M}\mathfrak{E}$ — $\mathfrak{Z}$, are eight in number and measure $12\frac{1}{2}$ in. by $8\frac{1}{2}$. There are two columns of writing to each page, and each column contains twenty-six lines. The manuscript is written in a fine bold handwriting and belongs probably to the viiith or ixth century. A few of the leaves have been damaged by water, and, in places, the writing is erased. I suspect that this fragment belonged to the manuscript of which D once formed a part. At the foot of page $\mathfrak{M}\mathfrak{E}$, beneath the second column of writing are the words $\Pi\mathfrak{M}\mathfrak{E}\mathfrak{Z}\ \mathfrak{A}\ \mathfrak{N}\omega\omega$ "the fourth time of reading", which show that the martyrdom was read through in four or five readings in the church to which this manuscript originally belonged. The first two or three words of the passage allotted for the fourth time of reading are in capital letters painted red.

The Coptic version of the martyrdom of Saint George

factories and jewel cutting. See Strabo, xvii, 41 (Didot's edition p. 690); Champollion, *L'Égypte sous les Pharaons*, i, 257. The accuracy of Strabo's description is supported by the large numbers of pieces of beautifully worked linen lately found at Ahmîm which are now preserved in the British and South Kensington Museums. For a description of the monasteries at Ahmîm see Quatremère, *Mémoires*, i, p. 448.

in the manuscript A appears to be of a good antiquity, but contains several bad readings. The aim of the original translator appears to have been to make the work as brief as possible, so much so that, without the more discursive encomium of Theodotus, it would have been exceedingly difficult to translate portions of it at all. The name of the Coptic translator of the martyrdom attributed to Pasikrates is not mentioned in the manuscript, nor have I been able to find an allusion in the encomium of Theodotus, Bishop of Ancyra, to any other work on St. George save the encomium upon him attributed to Theodosius, Bishop of Jerusalem. If this latter encomium, or a Greek original, was really written by Theodosius it is a very interesting fact, and takes us back to within 150 years of the time when Saint George is said to have been martyred. The encomium upon Saint George by Theodotus is clearly based upon an older work, and the original of the Coptic text in A might very well be the older work. It is a significant fact that many of the passages in it which offer difficulties to the modern translator, are either omitted entirely from the encomium by Theodotus, or are paraphrased. The Greek texts of the encomiums by Simeon Metaphrastes, Andrew of Crete, and Gregory of Cyprus, appear to have been based upon some such account of the martyrdom of Saint George as that offered to us by the Coptic text. The Arabic version in A is, on the whole, very good; but at times the translator paraphrased the Coptic so loosely that these parts of his work do not help us to understand the original Coptic. In the spelling of proper names he followed

blindly the corrupt forms of Greek names given in the Coptic text.

The summary of the life and death of George the Martyr¹ as given by the Coptic texts is as follows:—

In the days of the impious emperor Diocletian the devil saw that the belief in Christ was spreading throughout the whole world and causing the worship of idols to cease. He then entered into the emperor's heart and made him raise up a terrible persecution against the Christians. Then Diocletian prepared instruments of torture of the most devilish nature, and published two edicts. By the first he summoned the governors of every province to his presence to discuss with him what steps should be taken to prevent the increase of the worship of "Him that Mary bore", and by the second, published after seventy governors had come to his presence, he utterly forbade any person to utter the name of Christ, or to worship Him under pain of torture by the wheel, the wooden horse, the flesh scrapers and many other instruments of torture: thus three years passed by before any dared to confess that he was a Christian. At the end of this time, George, a native of Melitene, a city in the very far east of Cappadocia, came to Dadianus and desired to

¹ For other accounts of Saint George see *Acta Sanctorum*, April 23; Butler, *Lives of the Saints*, April 23; Baring Gould, *Curious Myths of the Middle Ages*, pp. 266—316; Heylyn, *The History of that most famous Saynt and Souldier of Christ Jesus, S. George of Cappadocia*, London, 1633; Milner, *An Historical Enquiry into the Existence of S. George*, London, 1792. For a summary of the Mediaeval Legends of S. George see the article 'George' by the Rev. G. J. Stokes, M. A., in Smith's *Dictionary of Christian Biography*.

be made a count. George¹ was the grandson of John, the chief governor of Cappadocia, and the son of Anastasius, the governor of Melitene, and of Kîra Theognôsta, a noble lady the daughter of Dionysius the count of Lydda or Diospolis. George's ancestors had been orthodox Christians, and he boasts that none of them had ever been idolaters. When Anastasius was about thirty-six years old, he died, and left behind a widow and a family of three children, George and his two sisters, Kasia and Mathrôna, aged ten, six and two years respectively. Anastasius and his wife were exceedingly rich in cattle and possessions, and they were greatly beloved by all the country round about by reason of their good deeds. Shortly after the death of Anastasius, a new governor called Justus was appointed to rule over Palestine, and he was a God-fearing and good man; and he asked permission from George's mother to bring the boy up to the profession of a soldier. Kîra Theognôsta consented, and Justus shortly after appointed George captain over five thousand men. Justus next wrote to the emperor and informed him of the birth and position of the young man, and the emperor paid George a salary of three thousand pieces of money a month. For ten years George lived happily with Justus, who associated him with himself in the government of Palestine, and made him master of his house, and heir to all that he possessed. Moreover, Justus betrothed his daughter then about twelve years of age to him, but while

¹ He is said to have been called George after the name of his great-grandfather.

preparations were being made for the marriage he died, leaving George about twenty years of age and very handsome. In battle he was very valiant, and when he attacked his enemies they went down before him like chaff before the wind. The marriage of George was delayed in consequence of the death of his adopted father, and shortly after George gathered together a large sum of money and gifts, and made preparations to set out for Tyre, intending to ask the emperor Diocletian to make him a count and governor of Palestine. George's wealth must have been considerable, for when Dadianus offered him one hundred pounds of gold to depart from the city, he replied that he had left behind him twenty thousand pounds of gold and forty thousand pounds of silver, besides cattle, horses, fields and vineyards, to follow Christ. Having loaded himself with gifts for the emperor and the governors who had gathered together to him at Tyre for the purpose of laying down the boundaries of the empire, he set out with his servants in a ship and came to that city. When he arrived there he found a mighty multitude of governors and soldiers madly sacrificing to the gods of the Roman empire. Disgust laid hold of George when he saw their folly, and casting from him the idea of asking a favour at the hands of the governor Dadianus, he distributed among the poor all the money which he had brought to give to the governors, and determined to become a Christian. He then went back to his ship and told his servants of his resolution, and they entreated him to allow them to return to their native city. George paid them their wages,

and set them free on the condition that they did not go to his native city and inform his mother and sisters and his betrothed of his intention to die for Christ's sake. Three of his servants, Pasikrates, Lukios and Kirennios refused to forsake their master, and having hired a house at Tyre, they witnessed his strife and death. Having stripped himself of all he possessed, even to his very clothes, he went into the presence of the governor Dadianus and proclaimed boldly that he was a Christian. Dadianus asked him questions about his birth, and parentage, and position in this world, adjuring him by the name of Christ to tell him the whole of his history. When Dadianus learned from George that he was of noble birth, and had served in the imperial army with considerable distinction, he endeavoured to turn him aside from his fatal decision. and admiring his beautiful form and handsome face he tried to allure him into further service by promises of advancement in the empire and great rewards. George rejected his offers with scorn, and began to revile the imperial gods, pointing out at the same time how abominably polluted they were as compared with Peter, Elijah, the Virgin Mary, and other saints. The patience of Dadianus being at last tired out by George's resistance he ordered him to be stripped naked by the attendants and thrown upon the wooden horse, or rack, to wrench his bones from their sockets; and they forced his feet into iron boots and drove nails into them; they put a weight of six hundred pounds upon him so that he burst asunder; they broke in his head with iron bars; they scraped him with scrapers,

and then poured vinegar and brine upon his wounds: and having nailed him to a bed they cast him into prison, where during the night Christ came and healed him entirely. On the following day when Dadianus found that he was healed he had him tied to four posts and beaten with eight hundred stripes, and vinegar and brine poured over him. That night Christ visited him again in prison and healed him. The next day Dadianus made a proclamation in which he invited any magician who was able to overcome George to come to his presence, promising to reward him well if he could defeat and kill him. In answer to this proclamation a man called Athanasius appeared and told the governor that he was able to do anything. When Dadianus asked for a proof of his assertion, Athanasius asked that an ox might be brought to him; and when it was brought he whispered in its ear, and it split asunder into two parts which, when weighed, were found to be of equal weight. The governor was satisfied at his proof of power, and ordered that either he should overcome George, or that George should overcome him. Athanasius then filled a cup with drugs, and having uttered the mighty names of demons over it gave it to George to drink; George drank it, but the poison had no effect upon him. Athanasius begged for one more trial of his skill, and having mixed a more potent draught of poison, and having pronounced the names of more powerful demons than the first over it, he gave it to George to drink; and he drank it without any evil consequence following. Athanasius the sorcerer, seeing that his magic

was powerless, entreated that he might be baptized, and the apostle Thomas came and baptized him in the name of the Persons of the Trinity. Enraged at the defeat of the magician, Dadianus next ordered that George should be broken on the wheel, and when this was done the fragments of his body were thrown into a dry pit. And straightway there were earthquakes and lightnings, and Christ came down with His angels and commanded Michael to gather together the fragments of George's body and to bring them up out of the pit. Christ then reconstructed his body, and filled him with joy. After George had been thus raised from the dead at the request of Magnentius the governor of Armenia he wrought a miracle, and made the wooden legs of seventy seats to take root, and to put forth leaves, and to bear both blossom and fruit. This wonderful thing Dadianus ascribed to the power of his gods; and he continued to torture George with every conceivable act of cruelty, until at last he destroyed him by sawing him in twain and by boiling him to death in a cauldron of pitch, sulphur and tar. The cauldron which contained his remains was then buried deep down in the earth, but Christ came down with His angels, and raised him up from the dead a second time. After George had been raised from the dead a second time he wrought four miracles. I He raised to life the dead ox of a woman called Cholestike, or Schollastike; II he raised to life some men and women who had been dead and buried for more than two hundred years; III he caused the pillar of the poor widow woman's house to take root and become a

mighty tree twenty feet higher than any building in the town; IV he made the son of the widow to see. After these miracles Dadianus tortured him, and burnt him to death, and when the attendants had scattered his ashes to the four winds of heaven Christ commanded the winds, and they brought the ashes back, and He again restored George to life. When the governor had put to death all the soldiers who believed on God because He had raised George up from the dead, he commanded that George should be brought to him. When he had come Dadianus offered him one thousand pounds of gold to depart quietly out of the city, but he rejected the offer with scorn, and the governor began to torture him again. When Dadianus had had George's tongue torn out, his eyes destroyed and his legs broken, he made them throw him into prison until he should make up his mind how to destroy him effectually. On the night following the torturing of George, Christ appeared into him in prison, and, bidding him be of good cheer, healed him of his wounds. When Dadianus found that he had spent seven years in torturing and killing George without having effected his purpose of making him sacrifice to the gods, he changed his tactics and began to flatter him, and pretended that he had only treated him as a loving father would treat a disobedient and wilful child. He would have followed up these peaceful words by kissing George, but he told the governor that he would not accept his kiss until he had offered sacrifice to the gods. Dadianus, misunderstanding this reply, then took him into his palace, and leaving him in the chamber

where Alexandra the Queen was, went out and caused a herald to proclaim that George would offer sacrifice to the gods on the morrow. When George had come into the palace he began to pray, and Alexandra hearing the prayer asked him to explain it to her, and to tell her about Christ. And George told her of the creation of man and of his fall, of his enemy the devil, and of the coming of the Son of God into the world to save man from the fires of Amenti. When Alexandra learned that Apollo and Herakles and the other gods of the empire were not gods, but only idols, she believed on Christ, and entreated George to pray to Him on her behalf. On the following day Dadianus sent to bring George to offer sacrifice to Apollo, whereupon George commanded the little boy, to whom he had given the power of hearing, seeing, and walking, to go into the temple of Apollo, and to bid him to come to him. When the devil which sojourned in the idol heard George's command he leaped down from his pedestal and came to him; and he at once told George that he was the rebellious spirit who refused to bow down before Adam, and that on account of this act of rebellion he was expelled from heaven. And when the devil had confessed all his evil deeds, George struck the earth with his foot, and it opened, and swallowed him up. Then George went into the temple, and threw down the images of Herakles and the other gods, and trampled them in the dust. When the priests saw what George had done they bound him with cords, and took him to Dadianus, who charged him with having lied and broken his promise to worship Apollo. Dadianus

being greatly ashamed and enraged at the destruction of his idol, went into his palace and lamented to Alexandra how much he had suffered at the hands of the Christians. Then Alexandra reproached him for having maltreated them, whereupon Dadianus laid hold of her hair and dragged her out before the governors, and told them what had happened. And they ordered that she should be first stripped naked and tortured on the wooden horse, and then that she should be beheaded, which took place on the 15th day of Pharmûthi. After these things Dadianus the governor passed sentence of death upon George, and each of the sixty-nine other governors signed it, and George rejoiced greatly. And while the seventy governors were sitting at meat George prayed to God, and fire came down from heaven and consumed them; and when he had prayed concerning the resting place of his body and the welfare of all mankind, he was beheaded on the 23rd day of Pharmûthi. When George had been beheaded, Pasikrates and Lukios and Kirennios his servants came up and took away the head and trunk, and laid them together, and they went and bought spices, and embalmed the body, and laid it in a rock hewn tomb outside the city. And it chanced that the captain of a merchant ship from Joppa put in at Tyre to sell his cargo, and the servants of George bargained with him to carry the body of George to Joppa. When it arrived there a certain kinsman of George called Leontius provided horses, and they carried the body to Lydda or Diospolis, together with an account of George's sufferings and martyrdom written by Pasikrates his servant.

During the seven years in which George had been tortured, his mother and sisters and betrothed had all died, and the only kinsman of his left in Diospolis was his mother's brother called Andrew. When Andrew heard of the good things promised by Christ to those who should build a shrine to the name of George, he pulled down the house in which George had lived, and began to build at his own cost a small martyrion in which to deposit his body. Finding the work very expensive he fell into great grief, fearing lest he should be unable to complete the building which he had begun; but George appeared to him by night, and showed him a place in the ground where he had hidden money during his life-time, and with this, and the help of his neighbours, he completed the building which was consecrated by Abba Theodosius the Bishop of Jerusalem on the 7th day of Athor. Soon after the consecration of the shrine it was wrecked by one of Diocletian's generals called Euchios, but it was afterwards rebuilt and greatly enlarged by the emperor Constantine. When the emperor Theodosius II had reigned twenty years, he built a church in honour of George, and he gathered together the Bishops from all parts of the world, among them being Theodotus, Bishop of Ancyra, to the consecration of it.

The most cursory examination of the Coptic version of the martyrdom of George is sufficient to show that the writer of it, or of the Greek text from which the Coptic version was probably made, was fully acquainted with certain facts relating to the persecution of the Christians by Diocletian; but it is also clear that the names of the

persons who took part in it have been either wilfully or ignorantly corrupted by him, and that the historical sequence of the events which took place during that period has been destroyed. The first account of George's martyrdom is said to have been written by his servant Pasikrates,¹ Πασικράτης, but it has been considered to be untrustworthy by many. However this may be, it is certain that both Theodosius, Bishop of Jerusalem about A. D. 450, and Theodotus, Bishop of Ancyra, who lived in the early part of the Vth century, used and accepted the account of the martyrdom of George said to have been written by him. If, however, the encomiums attributed to Theodosius and Theodotus are not genuine, though I see no reason why they should not be, they were probably written about a century later. A Syriac version of the work of Pasikrates existed in the VIth century,² and it has so much in common with the Coptic account of A published in this book, that I originally intended to publish it side by side with the Coptic text, edited from three MSS. in the British Museum, and a Nestorian Syriac MS. in the

¹ For the Greek and Latin texts see *Acta Sanctorum*, Appendix ad April 23; Lipomann, *De Vitis Sanctorum*, ii April 23; and Raynaudus, *S. Georgio Cappadoce megalomartyre*, viii, p. 335 sqq. See also the list of Greek writers on S. George in Fabricius, *Bibliotheca Graeca*, ix, pp. 79, 80.

² See Wright, *Catalogue of the Syriac MSS. in the British Museum*, p. 1087. For a summary of the contents of the Syriac version see Dillmann, *Über die apokryphen Märtyrergeschichten des Cyriacus mit Julitta und des Georgius*, pp. 353—356, in the *Sitzungsberichte der Kön. Preuss. Akad. der Wissenschaften zu Berlin*, xxiii.

University Library, Cambridge.¹ The Arabic versions are of a later date, and are made from a comparatively modern recension of his original work, and from these were made the Ethiopic versions of the encomium of Theodotus of Ancyra.²

The Coptic account makes George to be martyred by Dadianus the 'great governor of the Persians', in the presence of seventy governors from all parts of the world. From the description of the ferocity of this governor and his cruel tortures of the Christians no other historical character than Galerius Valerius Maximianus, who reigned jointly with Diocletian can be intended. This man was born of peasant parents and came from Dacia,³ he embraced the profession of a soldier and grew up without either manners or education.⁴ The general called Euchios in the ninth miracle of St. George (p. 77) who was sent by Diocletian to overthrow George's shrine at Lydda, is described as being of savage disposition, and from

¹ The Syriac version of the work attributed to Pasikrates, with an English translation, will be published by Mr. Nutt as soon as possible.

² See Wright, *Catalogue of the Ethiopic MSS. in the British Museum*, pp. 162, 168, 189 and 190, and Zotenberg, *Catalogue des Manuscrits Ethiopiens*, p. 203.

³ Hence his name Dacianus or Dadianus. See Heylin, *St. George* p. 169.

⁴ Tillemont, *Hist. des Empereurs*, iv, p. 25. Ignorant of letters, careless of laws, the rusticity of his appearance and manners still betrayed in the most elevated fortune the meanness of his extraction. War was the only art which he professed. Gibbon, *Decline and Fall*, chap. xiii.

the description of the manner of his death Galerius must be the man described. The Coptic text and Lactantius¹ describe him as being more wicked than any other man upon earth, and it is well known that he was not only the first and principal cause of the persecution of the Christians, but also the man who incited Diocletian to publish his edicts against the Christians. His appellation of 'great governor of the Persians' was given to him by the Copts because of his celebrated defeat of Narses, king of Persia, about 297 A. D.² The two edicts against the Christians which are attributed to Dadianus are no doubt those of Diocletian published at Nicomedia in the year 303.³ The first was directed against the property of the Christians, and the second against their lives: these facts agree exactly with the statements respecting the edicts of Dadianus given in the Coptic text. According to the statements in the Coptic account of the martyrdom of George he cannot have been finally put to death by the sword before 310 A. D.⁴ The Christian church grew and flourished under the first twenty years of the reign of Diocletian, A. D. 284—303, and it was not until Galerius had conquered the Persians that any serious check was put upon Christianity. During the winter of the year 303 Galerius and Diocletian were at Nicomedia

¹ *De mortibus persecutorum*, cap. 9.

² Gibbon, *Decline and Fall*, chap. viii. ?

³ Tillemont, *Mémoires*, v, p. 21.

⁴ It is usually thought that George was martyred at Nicomedia A. D. 303.

discussing their future treatment of the Christians, and on the 24th February, the day after the demolition of the church of Nicomedia, the first edict against them was passed. The edict had scarcely been exhibited in the public place when it was torn down by a Christian, who took the opportunity of abusing the governors at the same time. This young man was seized, and after having been tortured most cruelly, was slowly roasted to death. I do not think that this young man was Saint George as Eusebius believes (*Hist. Eccles.* viii, 5), but I think it more than probable that his manner of death suggested the romance of the martyrdom of Saint George. The Coptic text makes George to be tortured by Dadianus for seven years at Tyre, and as the torturing of the Christians did not begin until after the publication of Diocletian's second edict that would make the year of George's death to be 310 or 311 A. D. The youth, however, who tore down the edict was tortured at Nicomedia in the year 303 and, according to the Greek churches, was called John. It is not easy to account for the sixty-nine governors who were gathered together to the presence of Dadianus, but we must not forget that, in the narrative, only four of them appear to take any active part in the martyrdom of Saint George, a fact which reminds us of Diocletian and his three associates, Maximian, Galerius and Constantius. When we read of St. George causing the governors to be burnt up by divine fire just before his death, it seems very possible that an allusion to the two attempts made to destroy Diocletian and Galerius and their palace by fire within fifteen days of the publica-

tion of the first edict against the Christians, is intended.¹ Thus there is some evidence that the original writer of the martyrdom of St. George was well acquainted with the facts of the persecution of the Christians by Galerius, but that either wilfully or ignorantly the names of those who took part in it were corrupted or changed, and the historical sequence of events destroyed.

I am unable to say when the Coptic version of the martyrdom of George was made, but it must have been known and read as early as the time of Theodotus, Bishop of Ancyra, in the early part of the Vth century. The fragments D and E of the Sahidic version show that the work was known all over Egypt in the IXth century; and as we find in E a marginal note, $\Pi\text{ΜΕ}\mathcal{Z} \text{ } \bar{\Delta} \text{ } \bar{\text{N}}\omega\omega$, "the fourth time of reading", indicating the passage which was to be read at the fourth reading of the martyrdom, we are certain that it was read publicly in the churches of Upper Egypt at that period.

The Coptic text shows us clearly that the dragon which George fought and overcame was none other than the impious Dadianus, and it proves, if further proof is needed, that George the martyr and George the opponent of Athanasius, Bishop of Alexandria, were two distinct persons; the fact being that Athanasius the Bishop has been confused with Athanasius the sorcerer whom George the martyr overcame. And the princess whom popular tradition says Saint George rescued from the dragon,

¹ Tillemont, *Mémoires*, v, 9.

is Alexandra the wife of Dadianus who was converted to the Christian religion, and was baptized and suffered martyrdom.

As for Saint George the martyr it is very improbable that such a person ever lived. The young man who tore down the edict at Nicomedia, and the fearful sufferings which he suffered, afforded ample material for the construction of a martyr who should not only be able to endure every suffering and torture which the malice and hate of a tyrannical governor could devise, but who should die several times and be raised up again to life by the power of Jesus Christ. Every new version which was made of the martyrdom contained some new wonder or miracle, and we know that the *acta* of Saint George became absolutely incredible before the end of the fifth century, for about the year 495, Pope Gelasius decreed that, although George was to be esteemed as a genuine martyr, yet his passion was not to be read because of it being the work of heretics.¹ The popular versions of the martyrdom of Saint George current among Christian nations assign to him tortures which he never could have endured, and endow him with powers which he never could have possessed. He has been universally regarded as a helper of the poor and needy, a defender of the weak against the strong, a mediator between God and man, a benefactor of all mankind, a co-regent of the Holy Trinity

¹ See Tillemont, *Mémoires*, xii, pp. 694, 695; Theil, *Epistolae Romanorum pontificum genuinae*, i, p. 458; and Dillmann, *Über die apokryphen Märtyrergeschichten*, p. 1.

in heaven, and, in short, the traditions of Saint George have made him to usurp all the power possessed by man and beast upon earth, and the omniscience and omnipotence of God in heaven. Moreover, round about him have gathered the myths of the most ancient nations of the world, and I doubt much if the whole story of Saint George is anything more than one of the many versions of the old-world story of the conflict between Light and Darkness, or Rā and Āpepi,¹ and Marduk and Tiamat, woven upon a few slender threads of historical fact. Tiamat² the scaly, winged, foul dragon, and Āpepi the powerful enemy of the glorious Sungod, were both destroyed and made to perish in the fire which he sent against them and their fiends: and Dadianus, also called the 'dragon', with his friends the sixty-nine governors, was also destroyed by fire called down from heaven by the prayer of Saint George.³

¹ See a paper by M. Clermont Ganneau, *Horus et Saint George*, in the *Revue Archéologique* for Sept. and Dec. 1866. La légende de Saint Georges, tuant le dragon, est inconnue aux Coptes, et c'est à tort qu'on a profité de cette légende pour écrire que les Coptes avaient identifié Horus et Saint Georges: c'est Saint Michel qui avait été identifié avec Horus, vengeur de son père: c'est Saint Michel qui tuait le dragon infernal et ceux qui survenaient sur terre. Amélineau, *Contes et Romans de L'Égypte Chrétienne*, p. LIV.

² The Babylonian text of the fight between Marduk and Tiamat from a fragment of the 4th tablet of the 'Creation' series is published in the *Proceedings of the Society of Biblical Archaeology* for December 1887.

³ For the identification of Saint George with Mithra see Gutschmid, *Über die Sage vom hl. Georg, als Beitrag zur iranischen Mythen-geschichte*, pp. 185—202. (In *Berichte über die Verhandlungen der Königlich Sächsischen Gesellschaft der Wissenschaften zu Leipzig*, 1861. Philologisch-historische Classe.)

The information which the Coptic martyrdom of Saint George affords us in respect of hell is very interesting; firstly, because it shows what the Copts thought hell was like, and secondly, because we see from it that the ideas of the ancient Egyptians on this subject are reproduced with but slight variation. The Coptic translators of the Bible rendered ἁἰνῶς and ὁ ᾗδης by **AMENT**, i. e.  *Amentet*, a word which meant first of all 'the place where the sun hid himself', and afterwards 'the place of the dead'.¹ In this place Osiris sat in a hall of judgment surrounded by the forty-two "assessors" of the dead.² Anubis, the god of the dead, stood by waiting to seize and carry off the unfortunate soul that had been "weighed in the balance and found wanting",³ and near him stood the beast, part lion, part crocodile, and part hippopotamus. The Copts inherited their idea of the judgment hall in Amenti from their ancestors the ancient Egyptians; and the burning fires which, in the old mythology, consumed the enemies of the Sun god, were made to assist in torturing the souls of the damned.

The Coptic hell was a place of fervent and parching heat, and it is said that "the heat of the sun is nothing beside that of Amenti, and if a man were to pass all his time standing in the sun, it would not be equal to one day

¹ Brugsch, *Dict. Géog.* i, p. 33.

² See the vignette to the 125th chap. of the Book of the Dead.

³ For a very interesting paper on the connexion of the verse in Daniel with the scene in the Book of the Dead see Clermont Ganneau in the *Journal Asiatique*, Série 8, t. viii, pp. 36—67.

of punishment.¹ When John, the son of Pisentios, Bishop of Coptos, complained of having had no water for two or three days, his father asked him to imagine what the sufferings must be² of those who had to pass through the river of fire in hell. The punishments meted out to souls in Amenti were various: "some, whose sins are many, are now in Amenti, some are in outer darkness, some are in pits and wells filled with fire, some are in the nethermost hell, **ΑΜΕΝ† ΕΤΕΑ ΠΕΧΗΤ**, some are in the river of fire, and to these no rest hath been vouchsafed until this minute."³

The dead men who were raised to life by the martyrs give us accounts of what they saw and what they suffered. When Macarius of Antioch had raised to life a man who had been dead six hours, he asked him that had been dead to describe his state after death,⁴ and the man replied, "I was a man who worshipped idols; and when I came to die the *dekans* (**ΔΕΚΑΝΗΚΑΝΟC**), came after me, and their faces and forms were different from one another. Some had the face of a beast, some had the face of a dragon, some had the face of a lion, some had the face of a crocodile and some had the face of a bear.⁵ And they tore my soul from my body with terrible mercilessness, and they ran away

¹ Amélineau, *Étude sur le Christianisme en Égypte au Septième Siècle*, p. 80.

² Ibid. p. 140.

³ Ibid. p. 144.

⁴ Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 56.

⁵ Compare the various forms of the heads of the 42 assessors of the dead in the vignette of the 125th chap. of the Book of the Dead.

with it to the great river of fire and plunged me in it to a depth of four hundred cubits; then they took me and set me before the Judge of truth. And I heard this sentence come forth from him:—Take away from before me this soul which has made devils to be gods, and which has denied the God who made it, and let it know that God liveth on high. After these things they ran away with me to a place of darkness wherein there was no light, and they cast me out into the cold where there was gnashing of teeth. And I saw there the worm that dieth not having the head of a crocodile.¹ And he was surrounded by reptiles of all (kinds) who threw down souls before him, and when his own mouth was full he made the other beasts to eat also, and they rent us but we did not die. After these things they brought me out of that place, and carried me to Amenti for ever. And while they were dragging me along I heard a voice behind me, saying, “Bring him back, for he must needs be sent back to the world again through the prayers of Saint Apa Macarius of Antioch;” and they brought my soul back and placed it in my body.”

A fuller description of the inhabitants and tortures of hell is given in the following extract which states that the damned do not suffer on the Sabbath day. The man who had been dead two hundred years (*infra* p. 219) when George raised him up from the dead, said that rest was given on the Lord's day to every soul in hell, except to those who,

¹ Compare the beast part lion, and part hippopotamus, and having the face of a crocodile in the vignette of the 125th chap. of the Book of the Dead.

in their lifetime, had worshipped idols. John, the son of Pisentios, used to go to take water to his father every Sabbath day, and one day when he came he heard someone weeping sorrowfully and entreating his father, saying, "I beseech thee, my father and master, to entreat the Lord for me that He may release me from these punishments, and may not cast me back again into them, for I have suffered greatly." And I thought that it was a man talking with my father, for the place was dark; and I sat down and listened to the mummy talking with my father. Then my father said to the mummy, "From what nome comest thou?" and the mummy said, "I am from the town of Erment." My father said to him, "Who was thy father?" and the mummy said, "My father was Agricola, and my mother was Eustathia." My father said, "What god did they serve?" and the mummy said, "They worshipped Poseidon the god of the sea." My father said to him, "Didst thou hear if Christ had come into the world before thou diedst?" The mummy said, "No, my father, for my parents were pagans (ΖΑΝΖΕΛΗΝΟC), and I followed their manner of life. Woe, woe is me, that I was born into the world. Why did not my mother's womb become my grave? And it came to pass that when I came to the necessity of death the chief evil spirits (ΝΙΚΟCΜΟΚΡΑΤΩΡ) came round about me, and they spoke of all the evil which I had wrought, saying, "Let me come now and deliver thee from the punishments into which thou wilt be thrown." And they had iron knives and iron goads pointed like spears in their hands, and they stuck them into me, and

they gnashed me with their teeth. And after a short time my eyes were opened and I saw the dead hovering about in the air in a multitude of forms. Then straightway the merciless angels brought my wretched soul out of my body and tied it under a bodiless horse, and dragged me down to Amenti. O woe is every sinner like myself born into the world! O, my master and father, how numerous were the pitiless torturers, each with a different form, into whose power they gave me! O what a number of wild beasts did I see on the way! O how exceeding great was the power of those that tortured me! And when they had cast me forth into outer darkness I saw a huge place more than two hundred cubits deep filled with reptiles, and some of them had seven heads, and their whole bodies were like scorpions. And there was also a huge worm most terrible to behold, and the teeth in his mouth were like iron stakes; and they threw me down for that worm, which never rests, to eat. And all the beasts are assembled round about him at all times, and when he fills his mouth, all the wild beasts round about him fill their mouths." My father said to him, "Since thou art dead until this present has there never been any repose given to thee, or any time in which thou hast not been made to suffer?" The mummy replied, "Yes, my father, pity is shown to those who are enduring punishment every Sabbath and every Lord's day. When the Lord's day has come to an end, we are (again) cast into the punishments which we deserve that we may forget the years that we have lived in the world; and when we have forgotten the sorrow of this punishment they

cast us into others yet more painful. And while thou wast praying for me, straightway the Lord commanded those who were scourging me, and they took out the iron gag which they had put in my mouth and set me free. and I came to thee. Behold now I have told thee what I have suffered. Pray for me, O my master and father, that a little rest may be given to me, and that they may not cast me into that place again." My father said, "The Lord is merciful, and He will show mercy unto thee. Lie down and sleep until the general resurrection in which every one shall arise, and thou also shalt arise with them."¹

In the winter of 1885 I wrote to Prof. Ignazio Guidi of Rome asking him if it would be possible to obtain a copy of the Sahidic fragment of the Martyrdom of Saint George preserved in the Vatican. He mentioned my wish to Prof. Henri Hyvernât, Professor of Assyriology and Egyptology in Rome, who immediately sent to me his copy of the fragment which he had made some time before. He gave me permission to publish it, and most kindly offered to collate the 'proofs' with the original. As soon as Prof. Hyvernât knew that I was printing the martyrdom and miracles of Saint George from the Bodleian manuscript, he sent to me, unasked, his copy of the encomium of Theodotus, Bishop of Ancyra, upon Saint George, and promised that if I printed it he would collate the proofs with the manuscript. This offer I gladly accepted, and not only I, but all lovers of Coptic literature, and all who are interested

¹ Amélineau, *Étude sur le Christianisme en Égypte*, pp. 147—150.

in matters relating to the Coptic church, owe him a large debt of gratitude for his generosity. My thanks are also due to the Curators of the Bodleian Library for their loan to me of the manuscript A; and to the Earl of Crawford and Balcarres for the use of the MSS. B and E, and for his kind permission to print any part of them.

Since the whole of my edition of the Coptic texts relating to Saint George, and the English translation of them was in type, M. Amélineau has published a very interesting little work entitled *Contes et Romans de L'Egypte Chrétienne*, in which he has given a translation of the A manuscript, the text of which is printed in this book. As a large number of the sheets of this book were printed off I was unable in my edition to note the variations in our translations, and as they agree substantially, there was perhaps little need to do so. I must in justice to myself state that the publication of my edition of the Coptic texts and the English translation of them was delayed nearly a year through my absence from England on the two missions to Egypt and Mesopotamia which the Trustees of the British Museum did me the honour to entrust to me.

Finally I dedicate this book to Mr. P. Le Page Renouf in recognition of many kindnesses shown to me, and as a mark of respect for the distinguished Egyptologist who first threw scientific light upon the difficult subjects of Egyptian grammar and mythology.

London, September 8. 1888.

E. A. WALLIS BUDGE.

СΥΝΘΕΟΥ.

Γ. Β. ἡ μαρτυρία ἡ τε πατριος γεωργιος πικωρι
 ἡ μαρτυρος ἡ τε πενθε ἡς πᾶς ἑταρχωκ
 ἡ περὶ ἄγων ἐβολ ἡ σογ κῆ ἡ πλᾶβοτ
 φαρμογῶι ἡ εν ογζιρηνη
 ἡ τε φῆ ἡ μιν.

5

Δ. Α. ἡ ζρη δε ἡ εν πικου ἑτεμμαγ. ἡ πικου
 ἡ πικιμων nem πινιωτ ἡ τωρμος ἑταρτωνη
 ζιχεν τεκκλησιᾶ. ναρωοп пе ἡ ξε ογνιωτ
 ἡ χοсем ἐρναωт. νιογρωου δε κατα μα ναγ- 10
 σωрем пе. εγζωлем ἡ са νιρεφζιφенноуqi
 ἡ τε ἡ μεθμη ἡ αρατου ἡ νιωηογῶι ἡ τε ἡ ἡ δωλον
 ναγερᾶ ναρκαζин ἡ ογον нивен xe ἡ τογερ ωου-

Δ. Β. ωουγωι ἡ ἡ δωλον ἡ τε νιδεμων. αρζιτοτq
 ογн ἡ ξε πογρο ααδιᾶνος φηῆταρδῶι ἡ πιερωωι 15
 εαqамони ἡ πῆ ἡ λακz ἡ τε пкази. ἑταρер-
 ωорп ἡ ξε πογρο ααδιᾶνος αqземci ζιχεν π-
 вhma αqсбай ἡ ζанпросторма xe ζина ἡ σεωω
 ἡ μωου ἡ εν πικосмос τηρq. наине ннётсбноут
 ἡ ἡ τοу. xe ἐπιδη ἡ ογсми ἡ ἡ αμαωx xe φη 20

Ε. Α. ἑт а маριᾶ масq. ἡ θοq ἡ μαγатq πετογούωωт
 ἡ μοq пе. ογоз πᾶ πολλων nem ποσιτων nem
 пермис nem ἡ астарти nem πιζεγс nem
 ἑζавел nem ωрнас nem скаманарон nem
 псωхп ἡ νινοут сеογωωт ἡ μωου ан. αλλα 25

- ἡς π̄χς ἡμαγατq φη ἔτα νιογδαὶ βοῦβeq ἡθοq
 Ε. Β. πετογῶμεω ἡμοq. εῖβε φαι εἰςῃαι ἡμαι νιβεν
 νιογρῶοq κατὰ χωρὰ νεν νιάρχων τηρογ
 ετχη ἡεν π̄μαζι ἡταμετογρο ἡμῶνι γαροι
 ἡχωλεμ ἡτετενῆμι ἐπσοῖνι ἡτε παερῶι. 5
 τότε αγῶογ† ἔμαγ ἡξε ὁ ἡογρο ἐβολῃεν
 †οικοῦμενη τηρς νεν γαννιῶ† ἡμῆω εγῶω
 ζωc δε ἡτεῶτεμ π̄μα ῶολογ ζιτεν πογ̄λῶαι.
 ς. Α. ογοz αγζεμci ἡξε πογρο δαδ̄ῑλ̄νοc ζι π̄β̄ημα.
 αγθοροῖνι ναq ἡνιcῃβαι τηρογ ἡτε νιβαζανιc- 10
 τηριον αγχαγ ἐβρηι τηρογ ναzραq ἔτε ναι
 νε. γανῶλοx ἡzomτ νεν γανκελεγβιν ἡzan-
 κερxκac νεν γανθηκανον ἡβενιπ̄ι νεν γαν-
 τροχοc ἐρε γανχηqι τακthoγ† ἐρῶογ νεν γαν-
 ερμεταριον νεν ογῶε εqoi ἡατρε νεν γανxix 15
 ς. Β. ἡβενιπ̄ι νεν γανχηqι ἡxαxλac νεν γανῆῶογ
 ἡqoxῶαλ νεν γανcαz ἡβενιπ̄ι εγῶγῶτεν ἡνικac
 ἡμαγ νεν γανβαῶογρ εγμοcκ νεν πcωx[π]
 ἡνιcῃῃβαioγ ἡτε νιβαζανoc εῃναῶτ. ογοz αγε-
 ρ̄λ̄ναῶ ἡξε πογρο εqxω ἡμοc xε ἔῶωπ αιῶαν- 20
 xem γανογον εγoi ἡzht ἔ εγxω ἡμοc ἔῶτεμογ-
 ζ. Α. ῶῶτ ἡνινογ† †ναῶιβ† ἡναιzονzεν ἡτε ναιo†
 ἡταερβαζανιζιν ἡμῶογ ἡεν ἡανβαζανoc εγῃo-
 ci †ναῃomῃem ἡπιπγργoc ἡτε πογzht. †να-
 κωρx ἡνογ̄λ̄φhoγi. †ναxωρ ἐβολ ἡτcῶογzi 25
 ἡxῶογ ἡεν γανχηqι εγφορι. †ναερκιναρ̄ιζιν
 ἡμῶογ. †ναβici ἡnenchbi ἡρατογ. †ναcῶλπ
 ζ. Β. ἡνιμογ† ἡτε πογcῶμα. ἔταγcῶτεμ δε ἔναι ἡξε
 νιμῆω. αγερzot ἔμαῶω ἡατzh ἔνιβαζανoc ζωc-
 τε νῆῃθογῶω ἐερμαρτγροc εγ̄ναγ ἔνιμῆω 30

ἡ βαζανος ἡσε ἐρκυνδινεῖν ὡατε ᾤ ἡρομπι
 σινι ἡπεοῦαι ὡερτολμαν ἔχος χε ἄνοκ οὔχρησ-
 τιἄνος. νεογον οὔβελωρι πε ἐπεφραν πε γεωρ-
 ριος. πρη ἡτε †μεθμη πισιογὶ ἐτταῖνογτ ἐτ
 βεν ὁμη† ἡτφενεμ πκαρι. φαι τε ναροι ἡερι- 5
 βογνος βεν †ταζις ἡτε †μετογρο. ογορ
 νεογ ἐβολβεν †καππαδοκία πε. ἐταρχωκ
 ἡπιωεμωι ἐβολ ἡτε †μετῶριβογνος. αρβὶ ἡζαν-
 μνω ἡχρομα αρὶ ρα πογρο ραδιἄνος ἐφογω
 ἐβοκκ ἡκομης πε. ἐταρὶ δε ἐρρηι ἐ†βακι 10
 ἡχε πατριος γεωργιος. ἐταρναγ ἐφλιβι ἡνιογ-
 ρωογ βεν †μετωαμωε ἰδωλον αγχα φ† ἡσωογ
 σατοτq ἂ περρητ φωνρ ἔχω ἡσωq ἡ†ταζις
 ἡτε †μετῶριβογνος ἐρχω ἡμος χε εἰναερματοι
 ἄνοκ ἡπαῶς ἡς πχς πογρο ἡτε ἡιφνογὶ. 15
 τοτε αρσωρ ἡνερχρημα τηρογ ἐβολ ἡηἔναγ
 ἡτοτq αρτηιτογ ἡνιρρηκι αρδοχι ἐβογν ἡπεμθο
 ἡνιογρωογ αρωω ἐβολ ἐρχω ἡμος χε ρερι
 ἡπετενἡβον ὦ νιογρωογ. ἡπερχος ἐνεἔτε
 ραννογ† αν νε χε νογ†. νινογ† ραρ ἔτε 20
 ἡπογθαμιὸ ἡτφενεμ πκαρι μαρογτακο. ἄνοκ
 αἰναογωωτ ἡπιογαι ἡμαγαιτq φ† φιωτ
 ἡπενῶς ἡς πχς νεμ πιπἡλ ἐθογав. ἐταρ-
 χογωτ δε ἐροq ἡχε πιδρακων πεχαq χε ογον
 νιβεν ἐταγὶ ἐβολρἡτεν †μετρερπεθἡνεq 25
 ἡτε νινογ†. ἄνον δε ἐνηπ ἐνηετ саπεснт.
 φρη νεμ πιχρωμ ἐναγογωωνρ ραρ ἐρον πε
 ἡχε νινογ† ἡφρη† ἡζαννωτ ἡριἔμι †νογ χε
 ἡθοκ ακωωωτεν ἡλλα νεκκενογ† ἡδικεος
 ἡ. α. ακ†ωωω ωωογ. †νογ χε ἡρι ωογωωογωι ἡνι- 30

- νογ† πὰπολλων φηῖθνοzem ἡτοικοῦμενη
 τηρc. νινογ† ἔτακθεβιδωγ θετ πογζηт nemak
 cecwoγn ἡνηε††ταιο nwoγ oγoз etcoтem
 ἡcwoγ oγoз cecwoγn ἡνηεтерαιωpиn ἡnh-
 [ἐт]epaтcωтem ἡwoγ. †ноγ xε ματαμοι xε 5
 ἡθoк oγ ἔβολ θων ie nim πε πεκραn ie ἔτακì
 ἡпαιμα εθεβογ ἡzωb. aqepoγw ἡxε πὰριος
 i. b. γεωργιος epxω ἡμοc xε παωopп ἡpан πεταγ-
 τηq ἔpοι πε xpyctiàноc oγoз àнок oγ
 ἔβολбен πiωлол ἡhикаппадокеос ἔayбoкт 10
 ἡмaтoι бен oγnoγμεpon epтaиoγт. oγoз
 λixωк ἡтаметepиboγnoс ἔβολ ἡκαλωc нaи-
 ωop πε бен †пaлecтинн ἡxωpa oγoз epтaγ-
 ωaнoγωт ἡмаγ. nim ne νινογ† w πογpo
 iā. a. ἔtekepàнaгkaзиn ἡμοι w πογpo ἔoγωωт 15
 ἡмwoγ. пexε πογpo нaq xε epoγωω ἡtekep-
 ωoγωωoγωи ἡπὰπολλων φηῖтаqεω тфe
 nem пocитoн φηῖтаqтaxpo ἡпиказì epcoп.
 aqepoγw ἡxε πὰριος γεωργιος epxω ἡμοc xε
 εθbнтк aн w пидpaкoн epзwoγ nem neкωфнp 20
 ἡoγpwoγ. aλλa εθεbe нaиmнω epтoзì ἔpaтoγ
 iā. b. †нaφipì εθεbe нaидиkeос nem εθεbe neкnoγ†
 εθmwoγт ekepàнaгkaзиn ἡμοι w πογpo ἔep-
 ωoγωωoγωи ἡnim. пeтpoс пicωтп ἡte нià-
 пocтoлoс ωaн πὰπολλων пipeгтaкo ἡte 25
 пикocмoс τηpq epoγωω ἡтаepθγcià¹⁾ ἡnim.
 ματαμοι ἡλιαc пiθecβγтнc пaггeлoс epзixen
 пиказì epмoωи зixen пказì oγoз ωaγaλhи

¹⁾ ms. ἡтаepθià^{c1}

- β. α. ἐπωὼι ἁλ νιπῖλν ἄντε τφε. ὡαν σκαμανδρος⁽¹⁾
 πᾶλχω φηῖταφερζικ ἐπιχρωμ φηῖτοι ἄρεφωῖνι
 ἄουμνῳ ἁεν νιμαγιά πᾶνωικ ἄντε †μητιᾶ
 φηῖταφερμεс саар нем сарфат нидфанι
 ἄρεφ† ἄντε понτος †βακι ναι ἐτε ἄουζβнуγι 5
 сеζωου оуоз аχхолкоу ἁен петωнк ἄнτε
 фиом. ἄχος ннι ὦ πογρο се акѡонтен ἄмωου
- β. β. ἐним самоуһл пирефтωвз ἄф† ὡан ποσιδων
 пирефтако ἄнτε нидхноу ἄнτε фиом анτος нем
 ёраклһс ὡан нирефди хлом ἄнτε нимартγρος 10
 нем нипрофһтһс. ἄχος ннι ὦ πογρο се екѡон-
 тен ἄмωου ἐним иезавел †трефѡтев ἄнτε
 нипрофһтһс ὡан maria †парѡенос ѡмау
- γ. α. ἄπαῶс иһс пхс. διωπι νак ὦ πογρο занноу†
 ан не ннῆτογωωт ἄмωου. ἄλλα занидωлон 15
 ἄкоур не. ναι δε еφхω ἄмωου ἄхе пᾶριος
 γεωργιος ἄφхонт ἄхе πογρο. αφερκελεyin
 ἄсеᾶωφ ἐπιερμετaριон ἄсеζωки ἄмоу ωате
 нефмаһт хωω ёвол зихен пикази. мененса
 ναι δε αφερογѡωлкφ ёвол ἄхе 2 ἄωωп 20
- γ. β. ἄματοι ἄсеζιοуῖ ёроу ἁен ἁанмоут ἄмаци
 ωате нисарз ἄнτε πεφсωма сωлп ёпесһт. оуоз
 αφερογζωрп ἄπεφсωма ἄгмоу. оуоз αφ-
 ероуῖни ἄзансωк ἄφωи ёѡроуһи† ἄπεφсω-
 ма ἄһнтоу ωате πεφсноу сωк һаροу ἄфрһ†
 ἄоуμωου. ἄѡоу δε нақλμονи ἄтоτφ ἁен пи- 25
- δ. α. βαζανос. оуоз αφερκελεyin δε он ёѡроуῖни
 нақ ἄоуѡωоуῖ ἄвенипи ёоуон занхол оуѡтен

1) Arab. قمطرش

- ἐροϋ ἀφ' ἱστ ἐνῖωπ ἵτε ρατϋ ἐβοϋν ἐροϋ
 ἐναρε περσνοϋ σωκ πε ἰφρη† ἵοϋμωϋ.
 οϋοϋ ναϋλμονι ἵτοτϋ χε ἰφρη† ἵθοϋ ἀν
 πε ἐτοϋερβασανίζιν ἵμοϋ. οϋοϋ μένεσκα ναι
 ἀϥθοϋϥθαμιδ ἵοϋϥνοϋ ἑσβοσι ἀϥθοϋϥῖνι ἵ⁵
- 1ᾶ. β. ἵῖστ εϋμοσκ ἐμαϥω οϋοϋ ἵβρη ἵβητοϋ ναϋ-
 σωλπ ἵσα ἵсарз ἵτε πῖμνι. ἀϥοϥαϥσαϥνι
 ἀϥενϋ ἐπεснт ἐβολϥι †ϥνοϋ ἁϥῖτϋ ἐβρη
 ἐοϥχαλκιον ἵμωϋ ἀϥαϥ† ἥροϋ. οϋοϋ
 ἵскеπωлатωρ ναϥζιοϋ ἑχεν τεϥλφε ἥεν ¹⁰
- 1ῆ. α. οϋοϋ πεϥανκεφαλос ἀϥϥω ἐβολῆεν ρωϥ
 εϥοϥω ἰφρη† ἵοϥῆρω† οϋοϋ περσωма τηρϥ
 ἀϥῶс ἵсноϋ ἰφρη† ἵοϥτατϥ. τοτε ἀϥερ-
 кедеγιν ἵχε ποϥρο ἀϥῖνι ἵοϥϥω ἵτε οϥ- ¹⁵
- 1ῆ. β. ἥεν πῖχωρϥ δε ἐτεμμαϥ ἀϥοϥωνϥ ἵχε πῶс
 ἐπιάριος γεωργιος πεχαϥ ναϥ χε ὄρο ἵμοκ ²⁰
- οϋοϋ ἵτεκхемном† паменит γεωργιος ἀνοκ
 пет†хом наκ ϥат екϥαι ἥα ναιζици τηροϥ
 ἐταϥῆνοϥ ἑχωκ †ωрк ἵμοι ἵμιν ἵμοι nem
 нааггелос ἐθοϥав χε ἥεν πχинмисι ἵμизиди
- 1ῖ. α. ἵπεοϥον τωнϥ ἐнааϥ εἰωανннс πиреϥ†ωмс ²⁵
- мѣнеσωϥ ἵθοκ πε ἵнеοϥον τωнϥ εϥῶνι ἵμοκ
 ис зһппе аићис наκ εῶρεкерсῶс ἐπi ὀ ἵοϥρο
 φнѣтеκнаχοϥ εϥῆϥωπi ἵμωϋ. ἵθοκ δε χна-
 моϥ ἵῖ ἵсоп ἵтатаϥноск ἥен писоп де ἵмазѣ
 ἀνοκ ἵμιν ἵμοι εἰεἰ ἑχεν ἵῖηпi ἵтаωли ³⁰

15. B. ἡταπαρᾶθηκη ἑταῖχαλος ἑροκ ἕεν πεκπαν-
 ωπι ἑθοῦαβ. χεμνομ† ἡπερερζο† χε ἄνοκ
 †χη νεμακ. οὔοζ ἑταφερασπαζεσθε ἡμοϋ αϥ-
 ωε ναϥ ἑπωωι ἑνιφθοῦι ἕεν οὔνιω† ἡώοϥ νεμ
 νεφαγγελοσ ἑθοῦαβ. ἑτατοοῦι δε ωωπι αϥοϥ- 5
 λζσαζνι ἡχε ποῦρο αὔενϥ ἑχεν πιβημα. ἡθοϥ
16. A. δε ναφερψαλιν εϥχω ἡμοσ χε φ† μαζοηκ ἑτα-
 βοῡηιᾶ μαζοηκ επχινωοπτ ἑροκ. ἑταϥφοζ δε
 ἑπιβημα αϥωω ἑβολ εϥχω ἡμοσ χε πιβημα λι
 ζαροκ ον ἡφοοϥ ἡθωκ νεμ πεκᾶπολλων ἡῶνι 10
 ἄνοκ νεμ παῶϥ ἡῡϥ πᾶϥ. οὔοζ αὔᾶμονι ἡμοϥ
 αὔβολκϥ ἑβολἕεν ᾱ ἡμοϥσερ ναὔζιοῦι ἑροϥ
17. B. πε ἕεν ζανμοῦτ ἡμασι ἕεν πεϥσοι νεμ τεϥ-
 νεχι παλιν ον αϥθοροῦτασθοϥ ἑπιωτεκο. αϥσἕαι
 δε ἡχε ποῦρο δαδιᾶνοσ ἡοῦἑπιστολη εϥχω ἡμοσ 15
 ἡπαρη† χε †σἕαι ἡ†οικοῦμενι τηρσ χερετε
 χε ἄχω νιβεν νεμ μαροσ νιβεν ἑτε οὔονωχομ
 ἡμῶοϥ ἑ†οῦῶ ἑβολ ἡνιμαγῖᾶ ἡτε πιχρυστι-
18. A. ἄνοσ μαρεϥῖ ἕαροι †να† ναϥ ἡοῦμνω ἡχρημα
 νεμ ὅωω νιβεν ἑτεϥναερετιν ἡμωοϥ οὔοζ 20
 ϥναωωπι εϥοι ἡμαζῶ ἕεν ταμετοῦρο. ἑτα-
 ϥοῦωρπ δε ἡναισἕαι ἑβολἕεν †οικοῦμενη τηρσ
 ζηππε ισ οὔρωμι αϥοῦονζϥ ἑβολ ἑπεϥραν πε
 ἄθανασιοσ αϥῖ ζα ποῦρο εϥχω ἡμοσ χε ποῦρο
19. B. ωνἕ ωᾶ ἑνεζ ἡνεζλι ἡζωβ ερατχομ ἡπαῡθο 25
 ἑβολ. αϥραωι ἡχε ποῦρο πεσαϥ ναϥ χε αῶ
 πε πιμῡνι ἑτεκναλῖϥ ἡπαῡθο χε ζῖνα ἡταῑμι
 χε οὔονωχομ ἡμοκ ε†οῦῶ ἑβολ ἡνιμαγῖᾶ
 ἡτε νιχριστιᾶνοσ. αϥἑροῦῶ ἡχε ἄθανασιοσ
 πεσαϥ χε μαροῦῖνι ἡοῦμασι. ἑταὔενϥ αϥ- 30

- σαχι ἐβρηι ἐπερμαωχ αqφωῃ αqερῆ. ογορ
 ιθ. α. πεχαq ναq xε μαρογῖνι νηι ἵογμαωι ογορ
 λγενс ναq. етаγριογῖ δε ἵτφλωι ἵτε πῖμασι
 ἐογса ἵτε †μαωι ογορ †κεφλωι ἐπικеса αγῖ
 ἐβολ εωηω nem νογῆrhoγ ρωστε ἵτογωtem 5
 ογτωι cωк ἐογτωι. αqογαρсаρνι ἵxε πογ-
 po αqεrhoγῖνι ἵπῖαριος γεωργιος ρixен πῖβημα
 ιθ. β. πεχαq ναq xε γεωργιος εωβηтк λιμογ† ἐπα-
 ρωμι ἐβογν ἐταμετογpo ιε ἵτεκ†ογὼ ἵνεq-
 μαγῖα ἐβολ ιε ἵτεq†ογὼ ἵνογк ἐβολ ιε ἵτεк- 10
 ῃοөβeq ιε ἵτεqῃοөбек. πῖαριος γεωργιος λε
 ἐταqнаγ ἐπῖμαгoc πεχαq ναq xε ιωс ἵмок
 пасон πετεκογωω ἐαιq ἀριтq ἵxωлем xε
 κ. α. †наγ γар ἐрок εἀπῖρmot тaρōк ρωк. βен
 †ογnoγ δε εaqῃι ναq ἵογλφот ἵxε ἀθανაციос 15
 αqῖωι ἵπεqρo ἐβολ αqмоγ† ογβε ρанран ἵτε
 ρандемων ἐxен πῖλφот αqтнiq ναq ἐөpeq-
 coq. ἐтаqcoq δε ἵπερλι ἵпетρωογ тaρωq
 epтнpq. αqepoγὼ ἵxε ἀθανაციос πεχαq ναq
 xε пaōc ке мнini ἵмаγaтq пе †натнiq нак. 20
 κ. β. ἐωп ἵтеωtem петρωογ ωпi ἵмок †наρ†
 ρω ἐφнἐтаγepстаγpωνin ἵмоq. αqῃι δε ἵке-
 λφот αqῖωι ἵπεqρo ἐβολ ἵῃтq αqмоγ†
 ἐρaнран ἵдемων ἐρpи ἐxωq eyρωογ ἐρote
 нiρoγλ†. αq†наq ἵπῖλφот өөpeqcoq. ογορ 25
 ἐтаqcoq он ἵxε πῖαριος ἵπερλι ἵпетρωογ
 κλ. α. тaρωq. ἐтаqнаγ ἵxε ἀθανაციос xε ἵπερλι
 ἵпетρωογ ωпi ἵмоq. πεχαq xε φнἐθoγab
 γεωργιος пiстаγpoc ἐрок ἵτε пωпи ἵф† тнс
 пxс φнἐтаqῖ ἐпiкocмoc ἐноρem ἵнipeqepнoви 30

ναι ἡ ταψυχῇ οὐδὲ μοι ἡ†σφραγίς ἢ τε πᾶ
 νηι. ἀλλὰ ἰδὼς δὲ ἐταρναγ ἐφῆ ἐταρῶπι ἀφ-
 κ2. B. ὥντ ἐμαῶ αἰογασσᾶνι ἡσῶλι ἡπῖμαρος
 σαβολ ἡ†βακί ἡσῶοθεῖς ἡ†σῆγι οὐδὲ ἀρῶκ
 ἡ†εμαρτυρίᾳ ἐβολ ἀρῆπῆμῶα ἡπῖωνῃ 5
 ἡ†εῖς. τότε ἀρῆκελεῖν ἡ†ε ποῦρο ἐροῦ-
 ριοῦ ἡπῖλῆγιος γεωργιος ἐπῶτεκο ὡατε-
 σοῖνι ῥε οὔ πε ἐτε ῥῆααι ῥαῖ. ἐτατοοῦ δὲ

κ2. A. ὡπι αἰογασσᾶνι ἐροῦθαμῖδ ἡοῦτροχος
 εῖοι ἡῖω† ἐμαῶ ἐροῦθοῦζ ἡοῦμῆω ἡῖτ 10
 ἐροῦ νῆμ ῥανκῶ εῦθοῦζ. οὐδὲ ἀρῶμῖδ
 ἡπῖτροχος κατὰ πῖρῆ† ἐταρναγασσᾶνι ἡμοῦ
 σαπῶι δὲ ἡμοῦ εῖοι ἡρο ἡ†σῆγι σαῖρῆι δὲ
 ἡμοῦ εῖοι ἡ†σῆγι ἡρο ῆ εῦσῆρ. αἰογασσᾶνι
 ἡ†ε ποῦρο ἐροῦῖνι ῥαῖ ἡπῖλῆγιος γεωργιος 15
 ἐβολῆεν πῶτεκο ἐῖτῖ ἐπῶι ἐῖεν πῖμᾶν-

κ2. B. κανῶν. ἐταρῶωνζ δὲ ἡ†ε πᾶγιος γεωργιος
 οὐδὲ ἀρῆαγ ἐροῦ ἡ†σῆμῶτ ἡπῖαστῆριον.
 σαπῶι ἡμοῦ εῖοι ἡρο ἡ†σῆγι ἐρε σαῖρῆι
 ἡμοῦ εῖοι ἡ†σῆγι ἡρο ῆ. πεῥαῖ ἡ†ρῆι ἡ†σῆτῖ 20
 ῥε ἡλῆος †ῆαῶνοῖεμ ἀν ἡπᾶι ἐβολῆεν
 πᾶμᾶνκανον φαί. πάλιν οῦν μῆν[εν]ῶς
 πεῥαῖ ἡ†ρῆι ἡ†σῆτῖ ῥε οὔοι ῥακ ὦ γεωργιος.

κ2. A. ἐθεοῦ ἀκῥα πᾶμεῖ ἡ†λῆι ἐῖρῆι ἐῖεν πεκ-
 ρῆτ. ἀρῖ φμεῖ ἡπῖκανρος ἐταρταρῶκ. ἀρῖ 25
 φμεῖ ῥε πεκῶς ῥωῖ ἀγᾶωῖ ῥεν ὅμῆ† ἡ†σῶι
 ῆ ἡ†ε μῖοῦδαι. μῆνῆνῶς ἀρῖαῖ ἡ†εῖρῶαλ
 ἐπῶι ἐτφε εῖσῶ ἡμῶς ῥε πῶς φ† πᾶτῶιβ†
 παρῶν ἡ†ε μῖεῖς φῆ ἐτε φῶῖ πε πῖβρο οὐδὲ

κ2. B. εῖ† ἡμῶς ἡ†σῶτ ἡπῖμαρτῦρος ῥε ἡ†οκ πε 30

- ποῦδου nem ποῦχλομ φηέτε ιςχεν ρη ἵπατε
 κθαμιδ ἵγλι ἵπατε κθαμιδ ἵτφε nem πκαρι
 εκμοτεν ἵμοκ ἔχεν nimωου nem †νοу ек-
 μοτεν ἵμοκ ἔχεν πρεнос τηρϭ ἵνιρωми ἵθοκ
 етсwoуn ἵнек manemton φηέταρδωлк ἵтφε
 ἵφρη† ἵογκαμαра ογος niθηпи бен πεκογa-
 KΔ. A. caρni ἵπιναγ ἔωαγοπт ἵογμοу ἵρwoу. ἵθοκ
 πoс етρwoу ἔχεν niθmпи nem πιδси φηέταρωи
 ἵнитwoу бен ογωи ογος niβeλλот бен ογ-
 маωи φηέτιni ἵниθноу ἔβολбен ρανλρωρ ογος 10
 niαργелoc ἔтаγερπαpabenin актитоу ἔβρη
 ἔφноу[n] ἵτε niтартapoc ἔερκοлаzin ἵмwoу
 ἔβολзiten ρанаpакων еγρwoу. ογος ἵθwoу
 ceconρ бен hancnaγρ ἵатвωл ἔвол nem
 KΔ. B. ρанмохлогс ἵатωоуон ἵмwoу ἵмонωxом 15
 ἵτε ρли ωи† ἔбоуn ἔρpen neκογaρcaρni. πoс
 φ† ἵθοκ ακογωρп ἵпекмонoгeннc ἵωнpi
 ἔпикocмoc ἔпhαιe ἵτε niсноу аqбi capz бен
 маpиa †παρθενoc ογος аqерpωми ἵмонωxом
 ἵка† ἵрωми ἔботhет ἵтeρxineppωми. ἵθοq πoс 20
 тhс пxс пиmici ἔвол ἵhнтк бен ογmeθmпи.
 KΕ. A. φηέταρμoωи ρичен пρo ἵφιom ἵφρη† ιςχек
 еρμoωи ρичен φηέтωоуōу φηέταρωанω ne
 ἵωo ἵрoми ἔβολбен ē ἵωиk ωaтoуci φηέταρep
 ἔπιτιman ἵниθноу бен φiom енxαι niбен ceб- 25
 non ἵхwoу нак †ноу ἁмоу пaυс бен тaиoуноу
 ἔтeкннoу тhс ἁpиboηθin ἔтаметxωв хе ἁноκ
 ογpeqepнoви. маpоγλaciαι ἔвол ρapoι ἵхе наи-
 KΕ. B. kaγρ хе пиōоу фок пe ογος еρmeρ ἵwoу
 ἵхе пекpан ωa ἔнеρ ἁмнн. еρxωк де ἵпи- 30

ἀμην αὐγίτη ἐβοῦν ἐπιτροχος αὐβοκ ἐχωρ
ἐμαῶω σατοτῃ ἅ περσῶμα ἐρ ἰ ἡμερος. ἡτοῦ-
νοῦ ἀρφαί ἡτερσμη ἐπωω ἡξε ἀαδιάνος
ερσῶ ἡμος χε ἀριῆμι νιογρωοῦ οὔορ χεμνομ†
χε ἡμον νογ† ἐβηλ ἐπὶ ἀπολλων nem πιερμης 5

Κς. Α. nem πιζεγς nem †ἀθεννας nem πικαμλάναρς
nem πιφестος nem πιῆρακλης nem ποσιδων
νηῆταγερ πεθανανερ ἡπιῖ ἡσα ἡτε φιομ
νη ἔτε νιογρωοῦ δι χομ ἐβολ ζιτοτοῦ ἀρθων
ἡξε †νοῦ φ† ἡγεωργιος φηῆτογμογ† ἐρορ 10
χε ἡς φηῆταγλωρ φη ἔτα νιογδαί βοθβερ
εῶβεοῦ ἡπερὶ ἡτερναρμερ ἐβολῆεν ναςιχ.

Κς. Β. ἀερκελεγιν ἡξε πιδρακων ἡτε φνοῦν εῶρογ-
βερβερ ἡνερκας савол н†πολις ἐβρηι ἐογ-
λακκος ἐρσῶγῶοῦ ἐρσῶ ἡμος ἡβρηι ἡβητη 15
χε μηπως ἡτε νιχρηστιάνος χιμι ἡνερκας
ἡτογκωτ ἡογμартηριον ἐρορ ἡτογτογνος
περсноρ ἐβρηι ἐχων. νε φναγ ἡογωμ δε πε
ἀρσε νας ἡξε πογρο ἐογωμ nem πικε 20

Κς. Α. ἡογρο nemας. εῶογωμ δε ἀρσῶπι ἡξε οὔνιω† 20
ἡμονμεν. ἡογρο† βεν οὔρο† ἅ τφε δλωκ
ἡβηπι οὔορ ἀσῶπι ἡξε οὔνιω† ἡρο† ρωс
τε ἡτε νιτωοῦ φωσι βεν οὔἐζαпина ἡτε πκαρι
ким ἡτε φιομ ῶθορτερ ἡρῶιμι οὔορ ἡτε
νερχολ ροσι ἐπωω ἡῖε ἡμαρι. ἀερсаλπизин 25
ἡξε μηχανλ βεν πιταп ρηппе ic πῶс ἡς ἀρὶ

Κς. Β. ριχεν περзарма ἡχερογвим ἀρδρι ἐратρ ριχεν
ненсфотоῦ ἡπιλακκος πεсар ἡμμηχανλ πιар-
хнаргелос χε маῶе нак ἐпесчт ἐπιлаκκος
εῶογ† ἡненкас ἡπαλλοῦ γεωργιος. ἐπιδε 30

- αἰσοῦνι ἡξε παῖσφι ἥεν περζητ ἡξε γεω-
 ριος ιςξε νεφωνῆ ξε †νανοzem αν ἡπαισοπ
 ἐβολῆεν παϊμᾱνκανον αἰχαq αἰραοῦῶ ἡῆητq
 κῆ. α. ξε ἡτεqναz† ἥεν περζητ τηρq οῦοz ἡτεq-
 ἐμι ξε ἡνοκ πε φ† φῆ ἔτε οῦονωχομμοq
 ἐνοzem ἡμαγᾱτq. ἡ μηχανῆ ωε naq ἐπεснт
 ἐπιλακκος αἰсевте πисωма ἐθοῦαβ ἡτε
 πᾶριος γεωργιος. ἡ πῶτ ἡμονι ἡτεqσιx εq-
 xω ἡμοc ξε γεωργιος παμενpит зһппе ιс †σιx
 етасθамῖ ἡλᾱам πῶοpп ἡρωми ἡθοc он
 †ноу ἐθοῦλzem cωnt ἡμοκ ἡ πῶτ нiqи ἐῆοῦн
 κῆ. β. ἥεν περζο αἰμαzq ἡῆωνῆ ἡке соп. αἰἐpас-
 παзесѠе ἡμοq ἡξε πῶт αἰωе naq ἐπῶwi ἐν-
 φноῦῖ nem neqаргелос ἐθοῦαβ. αἰтωнq ἥен
 οῡиωс ἡξε πᾶριος γεωργιος ἐβολῆεν нiѠ-
 мωоут. οῦοz naqмоwи пе ἥен ппалатi(sic) ἡτε
 †ваки εqκωт ἡса нioγpоwоу(sic). мененса
 наi δε αἰxими ἡнioγpоwоу ἥен пплатiᾱ(sic)
 κῆ. α. εῡzemci caῆоῦн εῡ†zап οῦοz αἰqωxi ἐῆοῦн
 ἐxωоу пexαq нωоу ξε тетенсωоῦн ἡμοi ан
 ῶ нioγpоwоу. αἰqai ἡнеqβαλ ἐπῶwi ἡξε πογpо
 zαzιᾱнос ἥен οῡwиπи εqxω ἡμοc ἡπᾶριος ξε
 ἡθοκ нim ἡпαιpη†. пexе пимартγpос ἡτε
 п̄хс naq ξε ἡноκ пе γεωργιος φῆῆтаtenῆωтев
 (sic) ἡμοq ἡсаq εῠве тетенметpеq†ωωω ἐпа-
 κῆ. β. ноу† φαιεῠнатаке ῠнноу ἡпате оуески ωωпi.
 πογpо δε zαzιᾱнос εqμнн εqcomc ἐῆοῦн
 ἥен пzo ἡπᾶριος пexαq naq ξε ἡθοκ ан
 пе алла теqῆнibi те ке оῡai δε пexαq ξε
 ἡrhoу αqῶнi ἡμοq. ἐтаqῆmi δε ἡξε ἡнаτολιос

πιστρατίλατης πεχαρ χε ἕεν οὔμεσμη φαι
 πε γεωργιος πεταρταρτωνη (sic) ἐβολῆεν
 νη ἐθ μωοῦτ αρναρ† δε ἡχε ἀναδολιος (sic)

λ. α. nem nateptazic τηρς. ασωπι δε ἡχε τηπι
 ἡνηῆταρναρ† ἐπ̄χ̄ς σεῖρι ἡ̄ ἡωο nem ὅ nem 5
 οὔςζιμι ἐβολῆεν πιμηω. οὔος ἀφογαςαρνι
 ἡχε πογρο δαδιανος ἐθογζιτοῦ τηροῦ са-
 vol ἡ†βακι ἕεν οὔμα ἡωαρφ ἀγαιτοῦ ἡδ̄
 ἡμερος ἀγδοτбет ἡμωοῦ. παρη† ἀγχωκ ἡτοῦ-
 μαρτυρία ἡσοῦ ιε ἡφаменωθ ἕεν οὔεζοοῦ 10
 ἡсавбатон ἕεν ἀхп̄θ ἡπιεζοοῦ οὔος ἀγωε

λ. β. нωοῦ ἕεν οὔωοῦ ἐπιπαρადιος εὔδι ζμοτ
 ἐζρηι ἐχεν ниреферновι. ἀφογαςαρνι ἡχε πογ-
 ро ἐθογῖνι ἡπιλγιος γεωργιος ἐχεν πιβημα
 οὔος ἀρχος ἐθογῖνι ἡογδλοχ ἡβенипи ζина 15
 ἡсеωνз ἡπιῶμηι ἐροῦ οὔος ἀθερογсар† ба
 οὔтатз ωат ерβωλ ἐβολ οὔος ἡсеῖνι ἡογ-
 мoki ἡпсмот ἡογχοи ἡβенипи ἡсезитг ἐβρηι

λ̄α. α. ἐρωῦ οὔος ἀθερογθοуз ἡ̄ ἡιqt ἐτερὰφε
 ἐβοῦν ἐπιδλοχ ἀθερογῖνι ἡογνιω† ἡωνι ер- 20
 фонк ката τερὰφε οὔος ἀγзи τερὰφε ἐβρηι
 ἐροῦ ἐταχροс ἡтатг ἡсескеркер ἡмоῦ nem
 πιῶνι οὔος ἡτογβωλ ἐβολ ἡнитаго ἐратоу
 ἡте неркас. ἐтаρλ̄аmoni δε ἡтотг ἕεν тαι-
 базанос ἕεν οὔметχωρι οὔος ἀφογαςαρнι 25

λ̄α. β. ἐθογῖνι ἡπιῶνι ἐβολ ζароῦ ἐδωῦ ἐπωи
 ἡсаχωῦ οὔος ἡтоγмоур ἡογνιω† ἡωнι ἡбнтг
 не́и ебере оγнιω† ἡхремтс ἐπωи бароῦ.
 мененса н̄аи δε ἀφογαςαρнι ἐзитг ἐβοῦν
 ёоγмаси ἡζомт nem ἐтотс ἡганиqt еγωноу 30

- ἔβογν ἔροq. ἀφερκελεγιν ἔνε πᾶνομος ἔνογρο
 ᾠβ. α. ἐθοργῖνι ἔνογμᾶνκᾶνων ἔνπιμασι ἔνογκω†
 ἔβογν ζῖνα ἔνογῶμῶν ἔνπσωμα ἔνπιᾶριος
 ἔνε νηqτ ογος ἔνε νεqμελος ἐρ ἔνφρη† ἔνογ-
 ωωω ἔνε ογῶνωγ ἔνε πῖωωμ. ἀqᾶμονι 5
 ἔνοτq ον ἔνε ογμετχωρι ἀqογᾶςqᾶζνι δε
 ον ἐθοργζιτq ἐπῖωτεκο νεμ ἔτοσq ἐπῶε ωα
 τεqσοῶνι xε qναἔρογ ναq ιε xε qνατακοq
 ἔναω ἔνρη† νε ογcαιε πε ἔμαωω ἔνε τεqxin-
 ᾠβ. β. ναγ ἔ πῶc ογονζq ἔροq ἔνε πῖχωρζ ἔτεμμαγ 10
 ἐqχω ἔνμος xε ἔμωνι ἔνοτκ παcοτπ γεωργιος
 ογος xεμνομ† ἔνπερβωλ ἔβολ xε ἔνοκ †xη
 νεμακ ογον ογνῖω† ἔνραωι ωοπ νακ ἔνε τφε
 ἔζρη ἔxεν πεκᾶγων. ζηππε ιc ογcοπ ἀκμογ
 ἔμοq αἰτογνoск ἔτι xναμογ ἔνε cοπῶ 15
 λῖ. α. ογος †νατογνoск ον ἔνε πῖμαζᾶ δε ἔκοπ
 ἔνοκ ἔῶνᾶι ἔμῖν ἔμοι ἔνε ζᾶνῶηπι ογος
 †παρᾶθηκῆ ἔταιxαλος ἔπεκcωμα †ναῶιτc
 ἔνοκ ἔῶνα†xομ ἔπεκcωμα ἔῶογᾶβ ἔτα-
 ῶρεκῖτον ἔμόκ νεμ ἀβραᾶμ νεμ ιcᾶακ νεμ 20
 ιακῶβ ἔνπερερῶλαζ ἔζητ ἔνοκ †xη νεμακ
 ἐcεωωπι γαρ ἔνε τεκμαρτηρία ἔνπεμῶο ἔνπαι
 ὀ ἔνογρο ναι ἐκερμεῶρε ἔνπογῖῶο ἔῶβητ xναερ
 ζ ἔνρομπι ἐγερβαζᾶνιζιν ἔμόκ ἔζρη ζῖxεν
 λῖ. β. παρᾶν xεμνομ† ἔνπερερῶλαζ ἔζητ ἔνε πxin- 25
 ῶρεqταιεμογ† ἔροq ἔνε πῶc ἀqῶε ναq ἐπῶωι
 ἔνῖφνογῖ νεμ νεqαγγελοc ἔῶογᾶβ ἔρε πῖχωρι
 ἔμαρτυροc ἔνε πῶc cομc ἔροq ογος ἔῶοq
 δε ναqμῖν ἔβολῶν πῖωρωιc ωᾶτε πῖογῶνι
 ωᾶι ἔβολ ἐqογνοq ἔμοq ἔνε πῖερογcτ ἔτα- 30

λδ. α. πῶς τῆς ναῦ. ἐταῶρον δε ὥπι αῤογαςαζνι
 ἵχε ποῦρο εἰροῦνι ἱπᾶγιος γεωργιος ἔχεν
 πιβημα. ἐταῦενῃ δε πεχε-οῦαι ναῦ ἐβόλῃεν
 πι ὁ ἵοῦρο ἐπεῤραν πε μαγ[μ]εντιος χε γεωρ-
 γιος †ερῆτιν ἵοῦμῃνι ἵτοτκ. ἐῶπι ακωλ- 5
 ναιῃ ἱπαῖθο ὡε πεννηβ πῖρῃ νεμ πῖο ἵνοῦ†
 νεμ ὁμαῦ ἵνῖνοῦ† †αρθμῖς χε ἵθος εἰ-

λδ. β. νοζεμ ἱπικοςμος τῆρῃ χε †ναναζ† ζω
 ἐνεκνοῦ† ἵταῶεμῶι ἵμῶοῦ ἵκαλως. πεχε
 πᾶγιος γεωργιος ναῦ χε ἵχε πεκῆτημα νῃ. 10
 πεχε μακμεντιος ποῦρο ναῦ χε ζῆππε ις ὁ
 ἵερονος σεχῇ ἐβρῃ φοῦαι φοῦαι ἵνῖερονος
 οὔοζ ζανφατςι ἵβῆτοῦ ἵμῃνι νῖβεν ζανοῦον

λε. α. μῃν ἵτε ζανῶπῃ ἵρεῤτοῦταζ νεμ ζανοῦον
 ἵατοῦταζ. ἐῶπι οὔν ἵτοῦοῦωνζ ἐβόλ ἵτοῦῶ- 15
 επνοῦνι ἵχε νῖφατςι ἵτε πῖῶπῃ ἵτε πῖοῦαι
 πῖοῦαι ἵβῆτοῦ φῖρι ἐβόλζιτεν νεκτωβζ οὔοζ
 ἵτε νῖφαῖςι(sic) ἵρεῤτοῦταζ φορι ἐβόλ οὔοζ
 ἵτε νῖατοῦταζ ἵχωβι φορι ἐβόλ βεν φαι
 †ναζ† ἐπεκνοῦ†. ἵ πᾶγιος γεωργιος ζιτῃ 20
 ζῖχεν περζο αῤτωβζ ἵφ† ἵοῦνῖῶ† ἵναῦ εῤ-

λε. β. ρῖλζομ. ἐταῤχωκ δε ἐβόλ ἵ†προσεῤχῇ αῤχω
 ἱπᾶμῃνι αςῶπι δε οὔνῖῶ† ἵζο† νεμ οὔ-
 σερτερ βεν περζῖντωνῃ οὔπῃᾶ ραρ ἵτε
 πῶς αῤῖ ἔχεν νῖερονος αῤ†τοῦῶ ἐβόλ αῤβεπ- 25
 νοῦνι ἵχε νῖφατςι αῤφῖρι ἐβόλ οὔοζ νῃῆτοι
 ἵρεῤτοῦταζ αῤ† οὔταζ νῃ ῆτοι ἵατοῦταζ

λς. α. αῤζι χωβι ἐβόλ. τοτε πεχε μαρμεντιος ποῦρο
 ναῦ χε οὔνῖῶ† ἵνοῦ† πε πῖερακλῃς χε νεμ
 νῖκεῶε εῤῶοῦῶοῦ αῤοῦωνζ ἵτερζομ ἐβόλ 30

- ἡβητοῦ ἡπαρῆ†. ἀφεροῦὸ ἡξε πάλριος γεωργιος ἐρχω ἡμος xe φ† φηῆταφθαμιὸ ἡτφε
 nem πκαζι φηῆταφθερ νηῆτωπ αν ωωπι ακ-
 τενηωνq ἐπιῆρακλῆς πιδωλον ἡκοῦρ ἡβελλε
 ᾠ. β. φηῆτεκνατακο νημαq ἡχωλεμ. ἀφεροῦὸ ἡξε
 ποῦρο δαδῖανος πεχαq ἡπιάλριος γεωργιος
 πιcotπ ἡτε νιγαλίλεος †cωογν xe †νατα-
 κοκ ἡαω ἡρη†. τότε ἀφογαςαζνι εῑροῖνι
 ἡοῦνιω† ἡβαωοῦρ ἀγβici ἡμοq βεν τεφμη†
 ἀqαιq ἡβ ογοz παρῆ† ἀq† ἡπιπῆα. ἀφθοροῖνι
 ἡοῦνιω† ἡλεβῆς ἡσεζιοῖ ἡ†τοι β† ἡτε πcω-
 μα ἡπιάλριος ἐβρηι ἐμαγ nem οὔτατz nem
 ᾠ. α. οὔλαμχαπτ nem οὔωτ ἡτεβῆν nem οὔμβρεζι
 ἀγσαz† γαροq ἐμαωω ζωστε ἡτε νεqβε-
 ρερ nem νεqωαz διci ἐπιζοῦδ. ζωστε ἡτε
 νηῆτσαz† φωτ ἐπαica nem φαι ζιτεν πιζοῦδ
 ἡτε πιωαz ζωστε ἡτεqδιci ἡῆ ἡμαζι ἀῖνι
 ἡνινεβχι ἡτε νιλῆβῆς ἡποῦρο εῡχω ἡμος xe
 ᾠ. β. ἀφοῦὸ ἀφμοῦνκ ἡξε πιβερωο ἐτεμμαγ ἀφο-
 αζσαζνι ἡξε ποῦρο εῑροῖολc ἡσεθoмc βεν
 πикаζι nem πικελεβῆς nem πимелос ἡτε πάλ-
 ριος ἐτε ἡβῆтс xe ζινα ἡνε νιχρηctιλῆος χιμι
 ἡοῦμελος ἡταq ἡτοῦτοῖνος οὔμαρτηριον
 ναq. ἐταγκῆν δε ἐθoмc ἡπιῑмῆι ἡξε νιζγπε-
 ретῆς ἀγερанаχωpиn νωοῦ ἀqωωπι ἡξε
 οῖνιω† ἡωθορτερ βεν πῆλр λ πκαζι kim
 ᾠ. α. ωα νεqcfen† ζῆппе ic πoс тῆс πxс ἀq†
 ἐпесчт ἐβολβεν тфе nem νεqαγγелос ἐθογав
 ἀqòζι ἐратq ἐχεν пима ἐтере πилевῆς θoмc
 ἡβῆтq. ογοz πεχαq ἡζαλαθιῆλ пιαγγелос xe

ἀνιογὶ ἠπαίλεβης ἐπῶωι ἐταρίνι δε ἠπαί-
λεβης ἐπῶωι ἀρφονε ἐβολε εἰχεν πκαρι. ἀρε-

λπ. β. ρογῶ ἦχε πῶε ἄντε νισομ ἐρρη εἰχωε ε
γεωργιος πασωπ τωνκ ἐρρη ἀνοκ πε φη
ἐταρτογνος λαζαρος ἐβολθεν νη ἐθμωογτ 5
παρη† ον †νογ ἀνοκ τογασαζνι νாக
ε τωνκ ογοε ἀμογ ἐπῶωι ἐβολθεν πλεβης
ὀρι ἐρατκ εἰχεν νεκδαλαγχε ἀνοκ πε πῶε
πεκνογ†. ἀρτωνε βεν †ογνογ ἐτεμμάγ
ἦχε πιχωρι ἀληθος βεν ογνιω† ἦχομ εсхор 10

λθ. α. ἠφρη† νογαι ἐτε ἠπερβι ελι ἠμκαε ἐπτηρη.
ογον νιβεν ἐταγναγ ἀγερωφηρι. πεχε πῶε
ναε ε βρο ἠμοκ ογοε εμεχομ γεωργιος
παμενριτ ε ογον ογνιω† ἠραωι ωωπι νாக
βεν νιφνογὶ νემ εἰχεν πικαρι νем ἠπεμθο 15
ἠπαιωτ ἠλγαθος νем ἠπεμθο ἠνααργελος
ἐρρη εχεν πεκλγων ωωπι εκ εμεννομ† ε
ἀνοκ †χη νемаκ. ογοε ἀρεωε ναε ἐπῶωι ἐνι-

λθ. β. φνογὶ νем νεφαργελος ἐθ ογав. ἠουε δε ἀρ-
τωνε ἀρμωωι ογοε ἀρογωρη εα πογρο ἦχε 20
πιάριος γεωργιος ερεω ἠμος ε εηππε †ενηνι
ἠμοι βεν †πολιε ογοε ††εβω. βεν †ογνογ
ἐτεμ[μαγ] ἀρογασαζνι ἦχε πογρο ἐαμονι
ἠμοε εθρογενε εαροε εχεν πιβημα. ερηνογ
δε ναρεωω ἐβολ ε πιβημα πιβημα αὐ εαροε 25

μ. α. ἠθοκ νем πεκἀπολλον ἀνοκ εω νем παῶε
ἠεε πῶε πωρη ἠφ† ετωνε. εηππε ιε ογсгim
епесран пе холластикη αεωω ἐβολ εсхω
ἠμος ογβε πιάριος γεωργιος πимартγρος ἄντε
πῶε ε παῶε γεωργιος ἀ παωρη νωρεβ ἠπερ- 30

ΜΑCΙ ΉΕΝ ΤΚΟΙ ΑΓΓΕΙ ἸΧΕ ΠΙΜΑCΙ ΟΥΟZ ΑΓΜΟΥ
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 ΜΒ. Α. †ΑΡΤΕΜΙC ΘΜΑΥ ἸΝΙΝΟΥ† ΕΙΕΝΑΖ† ΖΩ ἘΠΕΚ-
 ΝΟΥ† ἸΤΑΩΠΙ ἸΧΡΗCΤΙΛΝΟC ΑΓΕΡὸΓῶ ἸΧΕ
 ΠΙΜΑΚΑΡΙΟC ΓΕΩΡΓΙΟC ΕΓΧΩ ἸΜΟC ΧΕ CΕΝΤΟΤ 25
 ἸΧΕ †CΜΗ ἘΤΑΙCΘΕΜΕC ΉΕΝ ΠΙΕΓΑΓΓΕΛΙΟΝ ΕΤ-
 ΧΩ ἸΜΟC ΧΕ ἘΩΠ ΟΥΟΝ ΤΕΤΕΝΝΑΖ† ἸΜΑΥ
 ἸΠCΜΟΤ ἸΟΥΝΑΦΡΙ ἸΩΕΛΤΑΜ ἸΤΕΤΕΝ ΧΟC ἸΠΑΙ-
 ΤΩΟΥ ΧΕ ΟΥῶΤΕΒ ἘΒΟΛ ΤΑΙ ΟΥΟZ ἸΝΕΖΛΙ ΕΡΑΤ-
 ΜΒ. Β. ΧΟΜ ἸΤΕΝΘΗΝΟΥ ΤΩΝΚ ἸΘΟΚ ΝΕΜ ΠΟΥΡΟ ΔΑΔΙ- 30

ἄνος nem νικεογρῳου ἡτε χημι μαφενωτεν
 λογων ἡφρο ἡπιῖζαυ ογορ δqi ἡνικας ἡτε
 νιρεφμωουτ ἔταγλοφλεφ ἔβολ nem νιωωιω
 ἡτε νηῆταγμου ἄνιτοῦ νηι ἡναι. ογορ αγθεν- 5
 ωου σατοτοῦ ἡξε πιῖ ἡογρο ἔφμωιτ ἡπιῖ-

Μ.Α. ζαυ αγουων ἡπιρο ἡτε πιῖζαυ ἡπογχεμ
 ζλι ἡκας ἡτε νιρεφμωουτ ἡῖητq αγώqi
 ἡνιθmic ἔβολῃεν νικας ἔταγχεμου αγῖνι
 ἡμωου ἡπιῖριος γεωργιος. τοτε πιάριος γε-
 ωργιος αφζιογῖ ἡμοq ζιχεν νεφκελι αφτωβζ 10
 ψα φναυ ἡογογνου ῃεν πχινθρεφχωκ ἡπιῖ-
 μην ἔβολ αφωπι ἡξε ογνιωτ ἡωθορτερ
 nem ζανσετεβρηx ἡχρωμ ογορ αγερογωινι

Μ.Β. ἔνικας ἔτεμμαυ ογορ σατοτοῦ αγῖ ἔβολ
 ἡῖητοῦ ἡξε ē ἡρωμι nem ῃ ἡςζιμι nem ῖ 15
 ἡκογχι ἡλλογ. νιογρῳου δε ἔταγναυ ἔφη-
 ἔταφωπι αγερψφηρι λοιπον ἂ νιογρῳου
 μογ† ἔογαι ῃεν νη ἔταγτωογνου ἔβολῃεν
 νηῆθμωουτ πεχωου ναq xε nim πε πεκραν.
 αφερογώ ἡξε φηῆταφτωνq ἔβολῃεν νηῆθ- 20

Μ.Α. μωουτ εφχω ἡμος xε ισογβην πε παραν. πεχε
 πογρο ναq xε ιc ογνρ ἡρομπι ιχεν ετακμου.
 xε ιc ζογδ c ἡρομπι. πεχε πογρο ναq xε
 ῃεν πιcνογ ἔτεμμαυ νε αφῖ ἡξε πx̄c ἐπι-
 κοcμοc ψαν ἡφη. πεχε φηῆταφτωνq ἔβολῃεν 25
 νηῆθμωουτ ναq xε †iri ἡφμεγῖ αν ογδε
 ἡπιcωτεμ ζολωc xε αφῖ. πεχε ζαζῖἄνος ναq

Μ.Β. xε νακναζ† ἐνιμ ἡνογ†. πεχε φηῆταφτωνq
 ναq xε ἡπερερ ζλι ἡἄναγκη ἐροι ω πογρο
 †ωπι ογν ἐχοc xε αιναζ† ἐνιμ ἡνογ† ναι- 30

- ΝΑΖΤ ΠΕ ΕΟΥΑΙ ΕΥΜΟΥ† ΕΡΟQ ΧΕ ΠΑΠΟΛΛΩΝ
 ΟΥCΟΧ ΝΚΟΥΡ ΜΒΟ ΜΒΕΛΛΕ ΕΤΑΙΧΩ ΟΥΝ ΝCΩΙ
 Ν†ΧΙΝΩΝΗ ΕΤΖΩΟΥ ΝΤΕ ΠΑΙΒΙΟΣ ΑΙΩΩΠΙ ΕΙΩΝΗ
 ΗΕΝ ΝΙΜΩΙΤ ΕΤΤΗ ΗΕΝ ΠΙΑΡΟ ΝΧΡΩΜ ΩΛ
 ΜΕ. Α. †ΩΕΝΗΙ ΕΒΡΗΙ ΕΡΟQ ΑQΜΑΥ ΝΧΕ ΠΙQΙΝΤ ΝΑ-
 ΤΕΝΚΟΤ ΖΑΡΑ ΝΘΟΚ ΜΠΕΚCΩΤΕΜ ΕΝΙΓΡΑΦΗ ΝΤΕ
 ΝΙΧΡΗCΤΙΑΝΟC ΕCΦΙΡΙ ΕΒΟΛ ΑΚ† ΜΦΜΕΥΙ ΝΗΙ
 ΜΠΙΕΖΟΥ ΕΤΤΗ ΕΤΟΙ ΝΖΟ† ΠΙΜΩΙΤ ΕΤΕ ΜΜΟΝ
 ΒΟΗΘΙΑ ΜΜΑΥ ΑΛΛΑ ΟΥΤΩΜΤ ΠΕ ΝΕΜ ΟΥΖΟ†
 ΜΜΟΝ ΖΛΙ ΝΝΑΙ ΝΒΗΤQ ΟΥΔΕ ΜΠΑΥΩΘΕΤ 10
 ΜΠΖΗΤ ΜΠΙΡΕQ†ΖΑΠ ΑΛΛΑ ΠΖΩΒ ΜΠΙΟΥΑΙ
 ΠΙΟΥΑΙ ΕΤΑQΑΙQ ΧΗ ΜΠΕΜΘΟ ΝΝΕQΒΑΛ ΕΒΟΛ.
 ΜΕ. Β. ΤΟΤΕ ΩΑQΕΡΟΥΩ ΝΧΕ ΠΙΧΑΝΑ ΝΤΕQΧΟC ΧΕ
 ΜΑΤΑΜΟΙ. ΕΠΖΩΒ ΜΠΙΟΥΑΙ ΠΙΟΥΑΙ ΜΜΩΤΕΝ
 ΖΙΝΑ ΝΤΑ† ΝΑQ ΜΠΕQΒΕΧΕ ΚΑΤΑ ΝΗ ΕΤΑQ- 15
 ΑΙΤΟΥ CΩΤΕΜ ΟΥΝ ΝΤΑΦΙΡΙ ΗΑΤΟΤΚ Ω ΠΟΥΡΟ
 ΧΕ ΡΩΜΙ ΝΙΒΕΝ ΕΘΝΑΩΩΠΙ ΖΙΧΕΝ ΠΙΚΑΖΙ ΟΥΟZ
 ΝΤΕQΟΥΩΝZ ΕΒΟΛ ΜΦΗΕΤΑΥΕΡCΤΑΥΡΩΝΙΝ ΜΜΟQ
 ΕΤΕ ΠΧC ΠΕ ΚΑΝ ΕΩΩΠ ΕΟΥΟΝ ΟΥΜΗΩ
 ΜΖ. Α. ΝΝΟΒΙ ΟΙ ΕΠΕQCΩΜΑ ΟΥΟZ ΝΤΕQΟΤΕΒ ΕΒΟΛΗΕΝ 20
 ΠΑΙΚΟCΜΟC ΕΤΖΩΟΥ ΩΑQΩΩΠΙ ΗΕΝ ΖΑΝCΝΑΥZ
 ΕΘΒΕ ΝΕQΝΟΒΙ ΑΛΛΑ ΗΕΝ †ΚΥΡΙΑΚΗ CΕ† ΜΤΟΝ
 ΝΑQ ΧΕ ΟΥΗΙ ΕΡΕ ΠC C ΠC CΟΜC ΕΒΡΗΙ ΕΝΙΚΟ-
 ΛΑCΙC ΜΠΕΖΟΥ Ν†ΚΥΡΙΑΚΗ ΑΝΟΚ ΔΕ ΟΥΔΕ ΖΕΝ
 ΠΕΖΟΥ Ν†ΚΥΡΙΑΚΗ ΜΠΑΥ† ΜΤΟΝ ΝΑΝ ΕΠΤΗΡQ 25
 ΕΠΙ ΔΕ ΜΠΙΟΥΩΝZ ΝΤΕQΜΕΤC ΕΒΟΛ ΕΙΩΟΠ
 ΜΖ. Β. ΖΙΧΕΝ ΠΙΚΑΖΙ ΠΩC ΓΑΡ ΕΝΝΑΟΥΩΝZ ΕΒΟΛ ΕΝΕΡ-
 CΕΒΗCΘΕ ΝΖΑΝΙΔΩΛΟΝ ΝΕΜ ΖΑΝΘΟΥΩΤ ΜΠΑΥΚΙΜ
 ΕΡΩΟΥ ΕΠΤΗΡQ. ΑQΕΡΟΥΩ ΝΑQ ΝΧΕ ΠΟΥΡΟ ΠΕ-
 ΧΑQ ΧΕ Α ΠΕΚΖΗΤ ΧΩ ΕΒΟΛΖΙΤΕΝ ΠΑΩΑΙ ΜΠΙΧ- 30

ρονος ἡτε παιτ ἡρομπι. αqcomc δε ἡξε φη
 ἔταqτωνq ἐβολῆεν νηῆθμωογτ ἐπιμαρτυρος
 ἡτε πᾶτ πλιγριος γεωργιος πεχαq ναq xε

Μζ. α. παῦτ πιμαρτυρος ἡτε πᾶτ ten†zo ἐροκ μοι
 nan ἡπιωmc ἐθογав ἡτε πᾶτ xε ἡνογзитен 5
 ἐνικολасic етенἡῆητογ ἡкесоп. ἔταqнаγ ογн
 ἡξε πλιγριος γεωργιος ἐπογнаz† aq† ἡογwen-
 φат ῆен πикази αqqωxi ἐπωωi ἡξε ογμωογ
 ογοz aq†ωmc нωογ ῆен φран ἡφiωт nem
 пωһpi nem πιπᾶ ἔθογав πεχαq нωογ xε 10

Μζ. β. μαωε нωтен ῆен ογзирһнн ἐπιπαradicoc ογοz
 саτοτογ аγep λθογωνz ἐβολ. ἡπογнаγ ἐρωογ
 xε αqωωпи ἡξε πογро eqωνω ἐβολ ἡαγἡογ-
 нογ аγῆρογῶ наq ἡξε нioγρωογ еөнemaq
 пexωογ xε пaipωmи oγpeqepзик пe xε ἐβολ- 15
 зитен neqμαγià aqтаzo ἡzанаемων ἐpaтоγ
 ἡпенmео ἐβολ αqχoc xε аитоγнoc zанpeq-

Μη. α. мωογт λноκ zω†ноγ†на†ωω ἡпaигennoc
 тһrq xε xpcтиānoc αqepкeлeyиn xε cωтп
 ннi ἡογxһpa ἡzһки θн ἔтe ἡмон zли ἡzһки 20
 ἡпecрһ† ῆен пикocмoc oγoз аγкω† ῆен†пo-
 лic аγxимi наq ἡ†xһpa ἡzһки аγziογi ἡπιөмнi
 ἐῆογн nemac zωc eqoγωω ἐ†ωωω ἡниxpc-
 тиānoc. ἔтаγen πιөмнi ἐῆογн ἐпнi ἡ†xһpa

Μη. β. πεχαq наc xε μοι ннi ἡογωик xε ογнi†zωкep 25
 acῆρογῶ ἡξε†cзимi наq ἡxһpa ἡzһки xε
 ἡмон ωик ῆен пaнi λноκ παῦτ. пexε πλιγριος
 γεωργιος наc xε λpenaz† ἐним ἡноγ† xε
 ἡмон zли ἡωик ῆен пeнi. пexε†cзимi наq
 xε eиaз† ἐπiαπολλων nem πιῆpaκλһc ниниω† 30

- ἵνογ† ἵτε νιογρωογ. πεχε πιάριος γεωργιος
 νας χε ἄληθος ογζαπ ἵμμη ἵτε φ† πε φαι
 ᾖθ. α. χε ἵμον ζλι ἵωικ ἅεν πενι. ἕτασσομς ἕβογν
 ἅεν περζο ἵχε †ςζιμι(sic) αснаγ ἕπερζο
 ἵпсмот ἵογαρρελος ἵτε πῶε πεχας ἵβρη 5
 ἵβηтс ἵχε †ςζιμι χε †наωε ннι ἕβολ
 ἵтакω† ἵса ωικ ἵтотоγ ἵнабисеγ nem на-
 ѳеωεγ зина ἵтаχω ἅароγ ἵпαιρωми ἵτε φ†.
 παντος ἅεν περζинι ἕβογн ἕпани ἵтаχими
 ᾖθ. β. ἵογζмот ἵпемѳо ἕβολ ἵнаѳеωεγ. αсωωпи 10
 ογн ἅεν пхинѳесζωλ ἕβολ ἵχε †ςζιμι ἵχηра
 ἵзнки. пѳмнι δε нагземси ἅаратс ἵογвасис
 ἵте ογстыλλос ἵωε ἕβογн ἅен песни сатотγ
 ογн аγωεπноγнι ἵχε пистγλλос ογоз аγзи χαλ
 ἕβολ аγωωпи ἵχε [ογ]ниω† ἵωωнн ογоз аγер- 15
 сапωωи ἵпини ἵ ἱε ἵмазι ἕпωωи знппе ic
 ᾖ. α. мнхал πιαρχαггелос аγι ѳароγ nem ογ-
 траπεζа есμεз ἕβολἅен ἄγαѳон нивен аγογωм
 ογоз аγхемном† ἵχε πιάριος ογоз наре
 †траπεζа μεз ἵωικ nem агаѳон нивен ἕтаси 20
 ἕβογн ἵχε †ςζιμι ἵχηра ἵзнки ἕβογн ἕпесни
 аснаγ ἕзаниω† ἵωφнри ογтраπεζа есхн
 ἕбρнι есμεз ἵагаѳон нивен nem пистιλλос(sic)
 ᾖ. β. ἕтаγωεπноγнι ἅен ογωε еγωογῶογ πεχας
 ἅен песзнт χε ἄ φ† ἵνιχρηстиἄнос ерфμεγι 25
 ἵтаметзнки ἅа †χηра аγини ἵпесγмартγρος
 ἕβογн ἕпани ἅа †талепωρος ἵψγхн ѳа-
 теγервоἱѳин ἕροι ογоз сатотс асзитс ἕбρнι
 ἅа nenβαλαγх ἵπιάριος асογωωт ἵμογ.
 ᾖα. α. аγероγῶ нас ἵχε πιάριος γεωργιος еγхω ἵмос 30

xε τωοῦνι ὄρι ἐρα† ἐχεν νεβαλαγx ἄνοκ
 γαρ ἄνοκ αν πε φ† ἡνιχρηστιᾶνος ἀλλα ἄνοκ
 βωκ ἵταq εἰωεπῆις ἐρρη ἐχεν πεqραν ἐθοῦ-
 αβ. παλιν πεχε †ςζιμι naq xε παῦc ιcxe αι-
 ximi ἡογζμοτ ἡπεκῆθο mηic нηι εῳριεpтол- 5
 man ἵταxω ἡογcaxи ἡπεκῆθο ἐβολ. πεχε
 πᾶριος nac xε caxи. πεχε †ςζιμι naq xε παῦc
 τὰ. B. οὔον ἵτηι ἡμαγ ἡογᾶλοῦ eqxη βεν ὅ ἡpом-
 πι οὔοz φαι οὔβελλε πε ἡκοῦp ἡἐβο ἡδαλε
 †ωπι ἡταμοq ἡναθεωεῦ ἐωоп οὔн ἡτεκ- 10
 ὅρεqнаγ ἡβολ ἡτεqсωтем οὔοz ἡτεqсaxи
 †наз† ζω ἐπεκноῦ†. aqēpоγῶ ἡxe πiөmηи
 eqxω ἡmоc xε ἡνιοῦι ἡπᾶλοῦ нηι ἡнаи. tote
 acini ἡπᾶλοῦ naq ἐβολβεν †μαz. †† ἡογ-
 нѢ. A. азми ἡτε пechи οὔοz acωтоq βεν кенq ἡπiө- 15
 мηи. πᾶριος δε γεωργιος naqmηн ἐβολ eqтωвz
 ἐрρη ἐxωq наpe xωq xовc ἐпечт пе οὔοz
 ἐpe πᾶλοῦ βεν кенq aqηиqи ἐβοῦн ἐзpaq
 азzeи ἐβολβен neqβαλ ἡxe zанкекc cатотq
 aqнаγ ἡβολ. πεχε †ςζιμι naq xε παῦc ††го 20
 ἐpок εῳpeqсaxи οὔοz ἡτεqсωтем βεν neq-
 нѢ. B. маωx ἡτεqтωнq ἡτεqмωи ἐχεν neqδαλαγx.
 πεχε πᾶριος γεωp[гiос] nac xε †ςζιμι φαι
 pωи ἡmoq †ноу xε eepxриᾶ ἡmoq εῳpeq-
 ωемωи ἡmoи ἡογzωв. aиωанмоῦ† ἐpoq ἐтеq- 25
 cωтем ἐπαбpωоῦ οὔοz ἡτεqмωи ἡтеq ep
 διᾶkonиn нηι ἡпicaxи. οὔοz ἡпecωxемxом
 нѢ. A. ἡxe †ςζιμι ἡἐpоγῶ naq ἡογcaxи наcнаγ γαρ
 ἐπεqго ἡφpη† ἡпго ἡογaγγелос ἡτε φ†.
 tote πᾶномос ἡacевнc ἡογpо daдиᾶнос nem 30

- νικεζῶ ἵογρο εἰνεμαρ εταγὶ ἐβολῆεν πᾶ-
 ριστον ἀγῶπι εὔσνηνι ἡμῶν ἥεν νιπλάτιᾶ
 ἵτε †βακι. ἐταρcomc δε ἵχε πιδρακων ἵτε
 φνοῦν ἵογρο δαδῖανος ἀρναγ ἐπιῶων φη
 ἐταρρωτ ἐβολζιτοτq ἡπιχε ἡῶμη ναρῶνι 5
 π̄. β. ἐναρχος ἵταρ χε παῖσινναγ ἡβερι οὔκенте
 πε παῖῶων ἀρταμορ ερῶω ἡμος χε φαι πε
 πιμωιτ ἐναρῶωγὶ ἐβοῦν ἐρορ ἵχε πᾶριος
 πινιῶ† ἵτε νιγᾶλιθεος γεωργιος. ἡθορ δε
 πογρο ἀροῦλζαζνι εἰροῦενq ἡσεταρορ ἐρατq 10
 ἡπερῡῦο ἡδεμοσιᾶ ἀρροῦνεγριζιν ἡμορ
 ἥεν οὔμεταῦναι ῶατε νερсарз λορλερ ἐβολ
 π̄. α. οὔορ ἵτε νερсφiρωογ λωῶω ζιτεν παῶαι
 ἡπιχρωμ ἡτογζιογὶ ἡογbasic ἡχρωμ ζιχεν
 τερᾶφε. μενεncωc ἀρροῦαῶω on ἡσερῶκι 15
 ἡμορ οὔορ ἡσεμερ ἡζανφγᾶλη ἡβενιπi εὔ-
 μερ ἡχρωμ ἡσεζιτογ ἡα νερсφiρωογὶ ῶα
 τερ† ἡπιπ̄α οὔορ ἀρεркеλεγιν ἵχε πογρο
 εἰροῦδi ἡπερсωма ἡσεβερῶωρ ἐβολ ζιχεν
 π̄. β. οὔτωογ ερῶoci ναρῶω οὔν ἡμος πε ἵχε 20
 πιδρακων ἥεν περзнт χε сенᾶι ἵχε νιζᾶλα†
 ἵτε тфе ἡσεογωμ ἡνεрсарз. ἐταγῶλι οὔν
 ἡπiсωма ἵτε μακαριος ἐβολ ζιχεν παιτωογ
 φηῆτοῦμογ† ἐρορ χε ciрic ἀγερῶωωρ ἐβολ
 ἡπiма ἐτεμμαγ οὔορ ἀγταсῶωω ἵχε νi- 25
 зүπεpетнc. ἐταγoyei δε ἡβολ ἡπιτωογ ἡογ-
 π̄. α. κοῦχι ἵχε νιζүπεpетнc ἵτε πiдiᾶβολoc νᾶγ
 ᾶ ἡстадион ἀγῶπι ἵχε οὔῡарабай ἥεν тфе
 нем ζансетеврнх зωc те ἵτε πiτωογ тнрq
 ἐτεμμαγ сѡертер знппе ic п̄ōc аqὶ ерταλη- 30

ΟΥΤ ΕΧΕΝ ΟΥΘΗΠΙ ΟΥΟΣ ΠΕΧΑΙ ΜΠΙΔΡΙΟΣ ΓΕΩΡ-
 ΓΙΟΣ ΧΕ ΠΑΣΩΤΠ ΕΘ ΝΑΝΕΓ ΤΩΝΚ ΕΒΟΛΒΕΝ ΠΙΕΝ-
 ΚΟΤ ΟΥΟΣ ΣΑΤΟΤΓ ΔΗΤΩΝΓ ΝΧΕ ΠΙΜΑΡΤΥΡΟΣ

ΝΕ. Β. ΝΤΕ ΠΧ̄C ΑΓΘΟΧΙ CΑΦΛ[ΖΟΥ] ΝCΑ ΝΙΖΥΠΕΡΕΤΗΣ
 ΕΓΩΩ ΕΒΟΛ ΟΥΒΗΟΥ ΕΓΧΩ ΜΜΟC ΧΕ ΟΖΙ ΝΗΙ 5
 ΝΟΥΚΟΥΧΙ ΨΑ ΤΙ ΝΕΜΩΤΕΝ. ΕΤΑΥCΟΜC ΔΕ
 ΖΙΦΑΖΟΥ ΜΜΩΟΥ ΝΧΕ ΝΙΖΥΠΕΡΕΤΗΣ ΑΥΝΑΥ-
 ΕΠΙΘΜΗΙ ΓΕΩΡΓΙΟC ΕΓΘΟΧΙ ΖΙΦΑΖΟΥ ΜΜΩΟΥ
 ΑΥΤΩΟΥ ΜΦΤ ΑΥΖΙΤΟΥ ΕΒΡΗΙ ΧΑΡΑΤΟΥ ΝΝΕΓ-
 ΘΑΛΑΧΧ ΑΥΤΖΟ ΕΡΟQ ΕΥΧΩ ΜΜΟC ΧΕ ΜΟΙ ΝΑΝ 10
 ΖΩΝ ΝΤCΦΡΑΖΙC (sic) ΝΤΕ ΠΧ̄C. ΠΙΝΑΙΑΤQ ΟΥΝ

15. Α. ἸΕΜΗΝΙ ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC ΑΓΓΩΜC ΝΩΟΥ ΞΕΝ
 ΦΡΑΝ ἸΦΡΑΝ (sic) ἸΦΙΩΤ ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠΝΑ
 ΕΘ ΟΥΑΒ ΟΥΟZ ΑΥΙ ΑΥΔΟΙ ΕΡΑΤΟΥ ἸΠΕΜΘΟ
 ἸΠΟΥΡΟ ἸΑΝΟΜΟC ΑΥΩΨ ΕΒΟΛ ΤΗΡΟΥ ΧΕ ἸΝΟΝ 15
 ΖΑΝΧΡΗCΤΙΔΝΟC ἸΠΑΡΡΗCΙΑ. ΤΟΤΕ ΝΙΟΥΡΩΟΥ
 ΑΥΤΩΜΤ ΞΕΝ ΟΥΝΙΩΤ ἸΦΟΒΟC ΕΘΒΕ ΠΑΙ ΖΩΒ
 ΑΓΕΡΚΕΛΕΥΙΝ ΕΙΝΙ ἸΝΙΖΥΠΕΡΕΤΗC ἸCΕΤΑΖΩΟΥ

Ἰ. Β. ἑρατοῦ πατρα. φραν ἵογαι ἡμωοῦ πε κλαυ-
 δανη ἀφρογῶσι ἡμοσ ογορ ἡσε† παρ ἡσαν- 20
 αἰμωρὶὰ πικρογαὶ δε εὔμογ† ἑροσ χε λασιρι
 νεμ λασιριὰνν ζῖνα ἡτογῑτητογ ἑτοτε
 ἡτσηγ. κληκων αὔτηγ ἑτοτγ ἡπιῑηριον.
 μενεεσα ναι ογν ἀγερκελεγῖν ἡχε νιογρωογ
 ἑρογῖνι ἡπιὰριος γεωργιος ἀγῑρογῶ ἡχε 25
 πογρο δαδῖανος πεσαρ παρ χε γεωργιος γε

ⲛ̅ⲟ̅ ⲁ. ⲡⲁⲟ̅ⲥ ⲡⲓⲣⲏ ⲛⲉⲙ ⲡⲓⲟⲩ ⲛⲉⲙ ⲛⲓⲛⲟϥ† ⲛⲉⲙ ⲧⲟϥ-
ⲙⲁϥ †ⲁⲣⲧⲏⲙⲓⲥ χⲉ ††ⲗⲥⲟ ⲉ̀ⲣⲟⲕ ⲙ̀ⲫⲣⲏ† ⲛ̀ⲟϥ-
ϭⲏⲣⲓ ⲙ̀ⲙⲉⲛⲣⲓⲧ ⲛ̀ⲧⲏ ⲟϥⲟⲩ ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉⲕ-
ⲛⲁⲉⲣⲉ̀ⲧⲓⲛ ⲙ̀ⲙⲱⲟϥ ⲛ̀ⲧⲟⲧ †ⲛⲁⲧⲏⲧⲟϥ ⲛⲁⲕ ⲛ̀ⲑⲙⲟⲧ 30

- μονον σωτηριαν ζωε ιωτ ογορ μαματ
 ρινα ἡ τεκὶ ἡ τεκογωωτ ἡ νινογτ ἡ μαλατ.
 αφερογὼ ἡ τε πῶς γινώσκουσιν περατ νατ
 πζ. β. τε τοι ἡ σωφρη ἐνεκσατ ἐτ χω ἡ μοσ τε τνογ
 ναιχη ἡ τότεν ψα φοογ εθεβογ ἡ πεκχε ναι
 νηι ρηπε ις ζ ἡ ρομπι ἡ ἐρσογ αγσινι ἐκερ-
 βασανιζιν ἡ μοι ακωτεβ ἡ μοι π ρ ἡ κοπ ογορ
 αιμογ αφτογνοστ ἡ πι ρ ἡ κοπ ἡ τε παυς ιηϛ
 πχϛ κεπερ ἡ πικωτεμ ἐναι σα[χι]¹⁾ ἡ τότεκ
 ἐβηλ ἐτνογ κωογν αν ὡ πογρο τε παι γενος
 πη. α. ἡ τε νιχηστιανος ρανφιλονικος νε ογορ
 σετ ἐβογν ἐρρεν νη ἐττ ἐβογν ἐρραγ. ἀλλὰ
 τνογ τἐρογοτ νηι ἡ τε τεκμετνωτ τναερ-
 ωογωογωι ἡ πεκνωτ ἡ νογτ πῶς πολλων φη
 ἐτεκμει ἡ μογ. ἐταρσωτεμ ογν ἐναι ἡ τε
 πογρο δαδανος αφραωι ἐμαωω αφαμονι
 ἡ τὰφε ἡ πῶς γινώσκουσιν τε αφνατφι ἐρος.
 αφτ τοτγ ἡ μογ ἡ τε πῶς νηι εφχω ἡ μοσ τε
 πη. β. ἡ σωφρ ὡ πογρο ογκαρς αν τε ἡ τε νιγαλι-
 λεος ἐσωπ αγωτεμογωωτ ἡ νινογτ ἡ σωρπ
 ἀλλὰ ογαρσαρ τνογ εθογραιογι ἡ μοι ἐπιω-
 τεκο ψα περρατ. αφερογὼ ἡ τε πογρο περατ
 νατ τε ἡ νεκωπι νηι ιςχεν τνογ ἡ τατηκ ἐ
 ρλι ἡ δαιμοριὰ ἀλλὰ βις νιβεν ἐταιτηιτογ
 πθ. α. ναι χαγ νηι ἐβολ ρωσ αιαιτογ ναι βεν ογ-
 μετατῆμι ἡ φρητ ἡ ογιωτ ωοπτ ἐροκ. ἡ μογ
 τε τνογ ἡ ταβιτκ σαβογν ἐπιπαλλατιον ἐτ

¹⁾ Ms. ἐναισαναι ἡ τότεκ. The Arabic version has منك هذا الكلام.

- σα βοῦν πιμωιτ ετερε †ογρω ἄλεξανδρα
 χη ἡμοq βεν πεσκοιτων εсmοτεn ἡμοc. ἐτα-
 ρῶλι δε ἡμοq ἐβοῦν ἡχε πογρο αqзιοῦι
 ἡμοq ἐβοῦν nem †ογρω ἄλεξανδρα αqμαω-
 5. B. θαμ ἡπιρο ἐρωοῦ ἡπῆ αqωε naq ἡχε πογρο 5
 ἡεροῦγι γαρ πε. τοτε πᾶριος γεωργιος αqκῶλx
 ἡνεqκελι ογοz αqерзнтс ἡτωβz ἡφ† εqχω
 ἡμοc xε φ† πανοῦ† ἡμον πετὸνι ἡμοk
 βεν νινοῦ† ἡθoк πε φ† ет ἡρι ἡνιωφηρι.
 εθβεοῦ γανεθнос αγωω ἐβολ ογοz γανλαoc 10
 αγερμεлетан ἡγανсахи εγωοῦит αγῶοῦ†
 11. A. εῡμα ἡχε νιογρωοῦ τηροῦ ἡτε πκαзи nem
 ἡοῦ ke αρχων εγсоп αγсахи ἡса πῶс nem
 πεqχрс. асῆроῦῶ ἡχε ἄλεξανδρα †ογρω
 εсхω ἡμοc ἡπᾶριoc xε παῶс γεωργιος †сω- 15
 тем ἐрок ἡκαλωс ογοz †ерèπiоῡmγн (sic)
 ἐнексахи nim де ne нн ет ωω ἐβολ iε nim
 ne нн ἐтаγερμεлетан iε nim пе пхс мат-
 12. B. савои ἐроq ἡтасоῡωнq. αqероῡῶ ἡχε
 πᾶριoc γεωργιος εqхω ἡμοc xε icхе ἄре- 20
 терерèтин èèmi èпхс nem neqсахи сωтем
 ῶ ἄλεξανδρα. зоте èтапῶс θαμιο ἡтφε nem
 πκαзи ογοz αqбi ἡογòми ἐβολβεν πκαзи αq-
 θαμιὸ ἡπιρωми εqòни ἡμοq катa πεqìни
 nem теqзγкων πωс αqìри ἡογкази ἡсарз 25
 παλιν αqθαμιὸ ἡγανμο† ἐβολ ἡμοq αqθαμιὸ
 13. A. ἡογωар nem ннèθnаγ ἡтаq nem πсωхп ἡни-
 меloc βεν πιρωми αqθαμιὸ ἡниβαλ ἡγαν-
 веλλеγ nem оγлас nem оγωбoви αqθαμιὸ
 ἡγанхix nem ннτηроῡ еттактноῡт èπιρωми 30

- μη οὐκασι αν πε ἐτχη ἐβρηι ἃ φ† πᾶς αφε-
 φοριν ἡτεφсарз ἐβολῆεν †παρθενος ἐθ οὔαβ
 μαριὰ οὔος αφερρωμι ἡθοσ πε φ† φη ἐταφ-
 ζΑ. В. τογνοуст ἐβολῆεν η̅η̅ε̅ο̅μ̅ω̅ο̅υ̅τ̅ εἰωοп ἡ̅η̅αι̅
 ῃ̅ici ἐβρηι ἐχεν πεφραν ἐθ οὔαβ nem πεφιωτ
 ἡ̅α̅ρα̅θ̅ο̅с nem πιπᾶ̅ ἐθ οὔαβ ε̅ο̅βε̅ ἁ̅δ̅α̅м̅ ὦ
 ἁ̅λ̅ε̅ζ̅α̅να̅ρα̅ †οὔρω ἃ φ† θαμιὸ ἡ̅τ̅φε̅ α̅φ̅с̅ω̅н̅т̅
 ἡ̅π̅ι̅ρη̅ nem πιος ἡ̅ρ̅ε̅φ̅ε̅ρ̅οὔ̅ω̅ι̅n̅i̅ nem н̅и̅с̅и̅οὔ̅
 nem πсωхп. а̅с̅ε̅ρ̅οὔ̅ὦ̅ на̅φ̅ ἡ̅х̅е̅ †οὔρω х̅е̅
 ματαμοι ἐ̅п̅и̅с̅а̅х̅и̅. п̅е̅х̅е̅ πλιγιοс γεωργιοс на̅с̅ 10
- ζБ. А. х̅е̅ οὔμετψαμψε ἰδωлон ε̅т̅ω̅о̅п̅ ῃ̅ен̅ п̅и̅к̅о̅с̅м̅о̅с̅
 ἡ̅φ̅о̅οὔ̅ ε̅γ̅ψ̅е̅м̅ψ̅и̅ ἡ̅η̅и̅т̅е̅м̅с̅и̅н̅ οὔος φ† ан̅
 ε̅γ̅οὔ̅ω̅ω̅т̅ ἡ̅з̅а̅н̅м̅οὔ̅н̅к̅ ἡ̅х̅и̅х̅ ἡ̅ρ̅ω̅и̅ ἡ̅и̅δ̅ω̅л̅о̅н̅
 ἡ̅а̅т̅ψ̅γ̅х̅и̅ ε̅γ̅т̅ψ̅ω̅ω̅ ἡ̅φ̅† π̅и̅ρ̅ε̅φ̅θ̅а̅м̅и̅δ̅ ἡ̅т̅е̅
 π̅и̅ε̅п̅т̅и̅р̅φ̅. п̅е̅х̅е̅ †οὔρω на̅φ̅ х̅е̅ οὔк̅ οὔн̅ н̅и̅- 15
 н̅οὔ† з̅а̅н̅δ̅е̅м̅ω̅н̅ н̅е̅. п̅е̅х̅е̅ πλιγιοс γεωργιοс
 на̅с̅ х̅е̅ ἁ̅з̅а̅ з̅а̅н̅δ̅е̅м̅ω̅н̅ н̅е̅. п̅е̅х̅е̅ †οὔρω на̅φ̅
 х̅е̅ и̅е̅ ἐ̅т̅а̅п̅и̅к̅о̅с̅м̅о̅с̅ ψ̅ω̅п̅и̅ ἡ̅а̅ω̅ ἡ̅р̅η̅†. α̅φ̅ε̅ρ̅οὔ̅ὦ̅
 ἡ̅х̅е̅ πλιγιοс γεωργιοс на̅с̅ х̅е̅ с̅ω̅т̅е̅м̅ ε̅ρ̅ο̅и̅
- ζБ. В. ὦ †οὔρω ἁ̅λ̅ε̅ζ̅а̅н̅а̅ра̅ ρ̅х̅ω̅ ἡ̅м̅о̅с̅ ἡ̅х̅е̅ π̅и̅п̅р̅о̅- 20
 φ̅и̅т̅н̅с̅ з̅а̅λ̅γ̅и̅а̅ х̅е̅ φ̅η̅ε̅т̅з̅е̅м̅с̅и̅ з̅и̅х̅е̅н̅ н̅и̅х̅ε̅ρ̅οὔ̅β̅и̅м̅
 οὔонз̅к̅ ἐβολ̅ ματογνος текхом ἁ̅м̅οὔ̅ ἐ̅φ̅-
 на̅з̅м̅е̅н̅. οὔος παλιν он̅ п̅е̅х̅а̅φ̅ х̅е̅ ε̅φ̅ε̅и̅ ἐ̅п̅е̅с̅н̅т̅
 ἡ̅φ̅р̅η̅† ἡ̅οὔ̅м̅οὔ̅ ἡ̅з̅ω̅οὔ̅ ἐχεν οὔс̅ω̅р̅т̅ ἐ̅т̅е̅ †̅н̅а̅и̅-
 а̅т̅с̅ ἡ̅п̅а̅ρ̅θ̅е̅н̅о̅с̅ ма̅ρι̅а̅ т̅е̅. παλιν а̅в̅в̅а̅к̅οὔ̅м̅ 25
 π̅и̅п̅р̅о̅φ̅и̅т̅н̅с̅ ε̅φ̅ω̅ω̅ ἐ̅β̅о̅л̅ ε̅φ̅х̅ω̅ ἡ̅м̅о̅с̅ х̅е̅ п̅о̅с̅
- ζГ. А. а̅и̅с̅ω̅т̅е̅м̅ ἐ̅п̅е̅к̅ῃ̅ρ̅ω̅οὔ̅ οὔος ἁ̅и̅ε̅ρ̅з̅о̅† а̅и̅†̅н̅и̅а̅т̅
 ἡ̅н̅е̅к̅з̅в̅н̅οὔ̅и̅ οὔος а̅и̅т̅ω̅м̅т̅. ἐ̅т̅а̅ π̅и̅п̅р̅о̅φ̅и̅т̅н̅с̅
 х̅ω̅ ἡ̅φ̅а̅и̅ ῃ̅ен̅ οὔ̅м̅е̅θ̅м̅и̅ а̅φ̅ε̅м̅и̅ γ̅а̅ρ̅ х̅е̅ ρ̅н̅н̅οὔ̅
 ἐ̅п̅е̅с̅н̅т̅ ἐ̅п̅и̅к̅о̅с̅м̅о̅с̅ ἡ̅х̅е̅ п̅ᾶ̅с̅ ἡ̅н̅с̅ οὔος α̅φ̅ε̅ρ̅з̅о̅† 30

αϥ†νιατϥ χε φ† πε αϥερρωμι εϥβε φηέτε
φων ἰογχαἰ ἔντεϥναζμεν ἔντοτϥ ἰπιδιαβολος
πιχαχι ἔντε †μεϥμῃ niben φηέταϥερζαλ

Γ. Β. ἰπαι ὅ ἰογρο ἔλνομος ετζωογ. αϥερογῶ
ἔνχε †ογρω πεχας χε ἔεν ογμεϥμῃ καλωσ 5
ακσαχι ακῶωτ ἰπαζῃτ εϥβε πᾶ̄τ χε φ† πε
ἰπτηρϥ †νογ χε ††ζο ἔροκ τωβζ ἔζρη ἔχωι
ζῖνα ἔντεσφωτ ἔβολ ζαροι ἔνχε πλανη niben
ἔντε νιδεμων nem νιδωλον εγcop. αϥερογῶ
ἔνχε πιάριος γεωργιος πεχαϥ νας χε ἄρεωαν 10

Δ. Α. ναζ† ἔφηέταϥερσταγρωνῖν ἰμοϥ ἰῆ̄τ πᾶ̄τ
ἰμον ζλι ἔλβῃ ἔντε νιδεμων ναωῃωντ ἔρο
αν επτηρϥ. πεχας ναϥ χε †ναζ† πῶ̄τ γεωρ-
ριος αλλα †ερζο† ἔατζη ἰπογρο χε ϥζωογ
ἔμαωω ογамсарз πε ἰφρη† ἰνιϥθριον ἄρεζ 15
δε ἔπαιμγστηριον ἰπερταμε ζλι ωα †ερφοριν
ἰπιχлом ἔντε †μετμαρτγρος ἔεν ὁμετογρο

Ε. Β. ἰπᾶ̄τ χατ ἔταἰτον ἰμοι ωα ωωρп. ἔτατοογῖ
δε ωωπι αϥερκελεγῖν ἔνχε πογρο εϥρε πικι-
ριζ (sic) ωω ἔβολ ἔεν †πολις τηρc εϥχω ἰμος 20
χε ὁωογ† τηρογ ἔτετενναγ ἔπαιμω† ἔντε
νιγαλιλεος εϥναογωωτ ἰπιὰ πολλων. αϥερ
κελεγῖν ἔνχε πογρο εϥρογῶλι ἰπιὰριος γεωρ-
ριος ἔεν ογ†μη ἔπιερφει χε ἔϥναερωογωογ-

Ε. Α. ωι πεχαϥ ἰπιὰ πολλων. αϥερογῶ ἔνχε πιάριος 25
γεωργιος πεχαϥ ἰνιζγπερετης ἔταγῖ ἔνωϥ
χε μαωε νωτεν ἔωωτεν ἔατατϥ ἰπογρο ἔνοκ
ζω nem νιογῃв nem νιcατηρογc ἔντε πιερφει
τενναωε нан ἔρατϥ ἰπιὰ πολλων τενογωωτ
ἰμοϥ. πικιριζ δε ναϥμῃν ἔβολῃεν ογμετζογῶ 30

- ἐαυθωοῦ† ἡχε να†πολις τηροῦ νικοῦχι nem
 25. B. νινιω† ἐναγ ἐ†θεωρία. ετασσωтем οὔν ἡχε
 †сгimi ἡχηρα ἡχηκι θεῆταπιάριος ταλδο
 ἡπεсωһри αqнаγ ἡβολ саtotc acxω ἡтесàφε
 ἐβολ acφω2 ἡнес2вωс оγo2 ac† ἡπεсoγoι
 ἐπimωit ἐнаре πιάριος χη ἡmoq пexac наq
 χε φηῆττοῦνος нирeqμωoγт ἐτερογwini
 ἡниβελλег ἡmici ἡoγнаγ ἡβολ нηῆтωoγwογ
 25. A. ἐταγλοqλεq ἐβολ ακερογwωπι ἡzanωwhн
 ἡмacογта2 оγo2 ἡтоγwωπι eγφορι ἐβολ 10
 ἡκαλωс φηῆтаqөре пicтγλλoc ἡτε пани бeп-
 нoγни αqωωπι ἡoγwωwhн eγбocи оγo2 αqмo2
 ἡтатрапeзa ἡωик nem ἡгаθон нивен φηῆтаq-
 oγwн2 ἐβολ ἡzanмнw ἡмhни eγwипи ἡпи-
 διàβολoc †ноγ 2ε χнаwе наk ἐратq ἡпи- 15
 25. B. πολλων ἡτεκογwωт ἡmoq ἡτεκ†ωπι ἡпгeнoc
 τηрq ἡτε нixρηcтиàнoc. ἐтаqсωтем 2ε ἐнаи
 ἡχε πιάριος γεωργιος αqнeтq pωp ἡсwби
 ἐβογн ἐxωс пexаq нас χε xω ἡπεwһри
 ἐпeчт †ноγ ἐβολ2и нexix. саtotc acxω 20
 ἡmoq ἐпeчт. пexε πιάριος γεωργιος ἡпи-
 κογχι ἡλλoγ χε †oγωw бeн φpан ἡпаῶс
 иηс пxс ἡтeкi ἡтeкepдиàκwнин нни ἡпaи2ωв
 22. A. саtotq пикoγχι ἡλλoγ αqсωтем бeн neq-
 маwχ αqì αqбiφeи бapатq ἡпиàριος γεωργιος. 25
 пexε πιάριος γεωργιος наq χε ἡmoγ маwе
 наk ἐβογн ἐπiepφeи ἡτε πiàπoλλων ἡxoc
 ἡпиθωoγωт ἡтаq χε γεωργιος пивок ἡте
 пxс cмoγ† ἐpoк αqwе наq бeн oγiωс
 ἡχε пикoγχι ἡλλoγ ἐβογн ἐпiepφeи пexаq 30

- ζβ. β. ναq xε αιxερε ἔροκ ἡθοοκ πιβελλε ἡκογρ¹
 ἡατῆμι ἡμογ ἔβολ ἡxωλεμ xε qμογ† ἔροκ
 ἡxε πιβωκ ἡτε πx̄c πιάριος γεωργιος. ἡ
 πιπn̄a ἔτζωογ ετxαλhoγт ἐπιῶωλον αqωω
 ἔβολ ἡbηтq εqxω ἡμοο xε πιναζωρεοο ακceк 5
 ογoн нивен ἔροκ πικογχι ἡλλογ ζωq πεтак-
 ογωрп ἡμοq γарои ἐτ̄ωωω ннi. caтoтq ἡ
 ζγ. α. πιθoγωт ἡτε πiαπολλων qoхq ἔβολ зixен
 тeqвacиc aq̄ ѿa πiαριος γεωργιος. αqepoγō
 ἡxε πiαριος γεωργιος пexαq наq xε ἡzа 10
 ἡθοοκ пe φ† ἡτε нieθнoс. пexαq ἡxε пидeмoн
 εтxαλhoγт ἔpoq xε ωoγἡzηт нeмнi ἡноκ
 eθнaтaмoк ἐzωв нивен ἡпaтeктaмoи. пexε
 πiαριος γεωργιος наq xε caxи. αqepзηтc ἡcaxи
 ζδ. β. oγoз ἐφipи ἐzωв нивен ἡпeqἡθo ἔβολ εqxω 15
 ἡμοο xε пaōc πiαριος ἡτε φ† eкoи ἡaтῆμι
 aн xε иcхeн зh ἡ φ† θaмiδ ἡoγпapaзиcоc
 бeн eтeм ἐнаqxи ca пca ἡннiмaнѡaи αqxω
 ἡbηтq ἡпipωмi φaи ἐтaqθaмiδq ἡxε φ†
 eqōнi ἡмоq. αqxоc ἡxε пōc xε мaρoγi ἡxε 20
 нiaггeлoс ἡтoγoγωωт ἡмоq caтoтq aq̄и
 ζe. α. ἡxε мiхaнл нeм тeqcтpaтiа тнpс ἡaггeлoс
 aγi aγoγωωт ἡмоq ἡноκ дe ἡпioγωωт
 ἡпipωмi φнeтaqθaмioq ἡxε φ† aλλa aи-
 epaнтиeгин ἡпicaxи ἡτε φ† eиxō мmoс xε 25
 ω пipeq†зaп ἡмнi ἡноκ oγωopп ἐзoтe φaи
 пoс ἡтaογωωт ἡпикoγчи ἔpoи cфepбниви
 ἔpoи ἡxε нixepoγвиm eθмeз ἡβαл. тoтe αq-
 xωнт ἔpoи ἡxε φ† aqзит ἔβολbен пaōoγ

1) Ms. ἡκογἡ

- ̅̅θ. β. ἔναιχῃ ἵβῆτῃ ἀγβερωρτ ἔβολῃεν τφε
 ἱφρη† ἵογὰβωμ ζιχεν †πετρα ογορ αἰωπι
 βεν ἡανσναγζ †νογ γε †ωπ βεν παῖδωλον
 εἰωρεμ ἵνιωρη ἵτε νιρωμι †ζαλαῖ εἰλῳι
 ῳα πιστερεῶμα ἵτε τφε εἰωτεμ ἔνιαργελορ
 εγζωρ ἔπῳρ αἰωανσωτεμ ἔταλποφασιρ ἵογαι
 γε ῥναμογ ἵτεῃ ἔβολῃεν πικοςμορ ῳαιῳενῃ
 ̅̅. α. ῳαρογ ἵτα† ἡισι ναγ ῳατερξεογὰ ἔφ†.
 ἀγερογὼ ἵχε πιάριος γεωργιος πεχαγ ναγ
 γε ἱπεκχω ἵ†μεῳῃι ὠ φῆετςωντ ἱμεῳνογς
 ἀλλὰ ἔγαγζιτκ ἔβολῃεν τφε εῳβε τεκμετ-
 βασιζῆτ βεν πχινῳρερςοβ† νακ ἵογῳρονος
 γε ντεκ ζεμσι ζιχωγ ἵτεκ ερ ζιςος νεμ φῆετ-
 ῳοσι πεχακ βεν ογῆζαπῖνα ἀγβερωρκ ἔβολ-
 ̅̅. β. βεν τφε ἔβρηι ἔπετῳῃκ ἵτε φιομ νεμ τεκ-
 στρατῖα τηρς. ναῖ ἔταρςοῳμογ ζαρογ ἀρῳμ
 ἱπερξεμ σαχι γε ἔχω επτηργ. βεν †ογνογ
 ἅ πιάριος γεωργιος † ἵογῳενφат βεν πικαζῖ
 ἅ πικαζῖ ογῳν ἵρωγ ογορ πεχαγ ἱπιῳογῳτ
 γε μαῳε νακ γε †νογ ἔπεснт ἔφноγн ὠ πιπна
 ἵἀκαῳαρτον ῳα τεκ† λογος ἡα νιψγχι
 ̅̅α. α. τηρογ ἔτακτακῳογ. саτοτῃ βεν †ογноγ
 ἀρῳε ναγ ἔπεснт ἔφноγ[н] νεμ πικεῳογῳτ
 ἔτερε πιπῇα ἵἀκαῳαρτον χαλῃογт ἔρογ.
 ἅ πιάριος γεωργιος † ἵογῳενφат βεν πικαζῖ
 ἀρῳῳῳ ἔβολ ἱπερρη† ἵκεсоп. мененса ναῖ
 ἀρ†ογὼ ἱπερῃωκ ἔβολ ἵχε πιάριος γεωργιος
 ἀρ† ἱπερῃογοῖ ἐπιῳογῳт ἵτε πιερακῃῃς ἀρςωκ
 ̅̅β. β. ἵμογ ἐπκαζῖ ἀρῃεῃῃοῃγ πεχαγ ἱпсῳπ
 ἵῃῖδῳлон γε μαῳε нῳтен ἔφноγ[н] ὠ н-

νογ† ἡτε νιεθνος χε αὐ̃ φαρωτεν βεν
ογχωντ nem ογ̃μβον. ἔταγναγ δε ἡχε νιογνβ
nem νισατηγογς ἡτε πιερφει nem νιζγπερετης
ετωεμωι ἡνιῶλων ἐπιτακο εταqταζε ἡογ-
νογ†. ἀγ̃μονι ἡπιαργιος αγconζq ἡνεqσιx 5

β. α. ζιφαζογ ἡμοq ογος αγωλι ἡμοq φα πογρο
αγταμοq ἐζωβ νιβεν ἔταγωωπι ἡνινογ†
πιαπολλων χε αγζιογῖ ἡμοq ἐπεснт ἐφ-
ноγн. αсωωπι δε ἔταqсωтем ἐнаи ἡχε πογρο
ααδιᾶνος αqμοz ἡλιβι πεχαq ἡπιαργιος γεωρ- 10
ριος χε ὦ φη̃ετεмпωα ἡμογнкq мн ἡπεкxос

β. β. ннн χε †наерωογωογωι ἡνινογ† ετταιноγт
ἐφма ἐτεκογωωт ἡνινογ† ογος ἡτεктаде
лиβaнос нωογ ἐзрнн акзитоtk ἐzanзбноγῖ
ἡμαγiᾶ ἡπαιρη† κсωογн an χε ἐρε πεкп̃н̃ 15
хн βεν наxix. αqερογὼ ἡχε πιαργιος γεωργιος
πεχαq наq χε маωе наk ἡνιογ ннн ἡπιαπολλων
ннн емнаи ἡнок пeнaдоγωωт ἡμοq ἡπεк̃м̃ео

β. α. ἐβολ. пexе ααδιᾶνος наq χε ἡп[а]ipн† ἔταγ-
таμοи ἐβολзитен νιογнβ χε αqзωл ἐф[н]ογн 20
ογος †ноγ χογωω ἐθριzωл ἡмаγ зω ειων̃.
αq̃ερογὼ ἡχε πιαργιος γεωργιος πεχαq ἡπογρο
χε icхе πιαπολλων πεкниω† ἡноγ† пе ie
пос ἡπεqωxемxом ἡерво[н]θин ἡμοq ἡмин

β. β. ἡμοq αλλα αqωωπι ἐптако ἡωорп ἐнекноγ† 25
тнроγ наи етиpi ἡ ὦ βεν тоγ̃нпи φαι ἡθок
ἐτεкерzeлпис ἐроq χε qнаназmeк βεν πĩ-
зооγ етзωογ зотан αqωан̃и ἡχε п̃о̃с паног†
ἐωив† ἡтфе nem пкази оγ пе етекнааиq
ἡθок nem φη̃ετεкерzeлпис ἐроq. тоте αqωе наq 30

- ἡξε πογρο ἕεν ογνιω† ἡἡκαζ ἡζητ εῶβε π
 0Δ. Α. τακο ἡπερνογ† πιάπολλων ἐβογν ωα †ογρο
 ἡλεζανδρα ερξω ἡμος χε αἰβici nem παιγενος
 χε χε(sic) χριστιἡνος(sic) παιγαλεος(sic) γεωρ-
 ριος. αςερογῶ ἡξε †ογρω ἡλεζανδρα πεχαq
 ἡπογρο χε ἡπιχος νακ ἡογμηω ἡσοπ χε
 ζενκ ἐβολζα παιγενος ἡτε νιχριστιἡνος χε
 πογνογ† ἡθοq πε φ† ἡμμη ἡθοq οη πεθ-
 0Δ. Β. ναθεβιοκ ἕεν τεκμετῶασιζητ. αςερογῶ ἡξε
 πιογρο πεχαq ἡ†ογρωογ ογοι νηι ἡλεζανδρα
 ††εργο† νηι χε αγφοζ ἐρο ζω ἡξε νιμαγια
 ἡτε νιχρηστιἡνος. αqἡμονι ἡπιqoi ἡτε τεσἡφε
 αqωω† ἡμος ωατ ερენс ἡπεμεθο ἐβολ ἡνι-
 ογρωογ εῶνεμαq ἐτε πι ζῶ ne. ογοζ αςεργηтс
 0Ε. Α. ἡταμωογ ἐζωb нивен етаγωωпи. тоте нιογ-
 ρωογ аγερκελεγин εῶρογенс ἐβολ ἡτογaωс
 ἐπiερμεταpион ἡτογζωки ἡμος. ἡθος δε ἡпес-
 χω ἡзли ἡсахи αλλα насωωпи ессомс ἐπωωи
 ἐтфе. ἐтаccомс де ζен пзо ἡπiἡριος γεωρ-
 ριος πεχас наq χε τωbз ἐxωи χε †hocи ἕен
 наивасаἡнос. αqερογῶ ἡξε πiἡριος γεωργιος
 0Ε. Β. πεχαq нас χε аpизγпомонин ἡκεκογхи ὦ
 †ογρω ζина ἡτεбi ἡпiхлом ἡтогq ἡпoc ἡтс
 пхс. ἡθος де πεχас наq χε пἡoc γεωργιος
 аинаεроγ χε ἡпiбi ἡпиωмс εῶογав. πεхе
 πiἡριος γεωργιος нас χε мowи терабi ἡпиωмс
 ἐβολзитен пифων ἐβολ ἡτε cноq εῶογав.
 еγῶли ἡμος оγн етаκος αсωω ἐβολ есxω
 0Ζ. Α. ἡμος χε пἡoc ἡтс пхс ζηппе аихω ἡφpo
 ἡпапaλλатион ероγнн ἡпиωтам ἡмоq ἡθoк

δε πῶς ἡπερωταμ εροι ἡφρο ἡπαραιοος
 ἄντε πογνοφ. ἐτασογῶ δε εσχω ἡναι ασχωκ
 ἡτεσμαρτυρία ἡξε ἀλεξανδρα τογρω ἡσογ
 ἡε ἡφαρμου† ἡαχπ ἡ ἡπιέροογ ἡεν ογμετ-
 ρεννεος ασβι ἡπιχλομ ἡαττακο. μενεσα 5
 ναι δε ἡ νιογρωογ μογ† ἐπιἄριος γεωργιος

ὡζ. β. πεσωογ ναφ ξε ρηππε ις †κεογρω ακτακος
 ἡτοτεν λοιπον ανερωγт ἐροφ. αφερογῶ ἡξε
 πογρογ μαρμεντιος ογαι ἐβολ ἡῃητογ πε
 πεχαφ ξε μαρεν† ἡτεφἄποφασις ἡ πιζωβ 10
 ινα (sic) ἡμωογ τηρογ. αφζεμσι δε ἡξε πογρο
 αφсбай ἡτεφ ἄποφασις ἡπαιρη† εφχω ἡμοος

ὡζ. α. ξε γεωργιος πιγιω† ἡτε νιγαλιλεος φηῆταφχω
 ἡσωφ ἡνιπροστογμα (sic) ἡτε νιογρωογ ††
 ἡμοος ἐτοτε ἡτσηφι ἡριῆμι ογн ἡα νιλαος 15
 ξε τεнтоγβηογт ἡνον ἐβολῃα πεφсноφ τηρογ
 ἡφοογ. αφсбай ἡаратс ἡτεφ ἐπιστολη ἡξε
 πικε ̅̅̅ ἡογρο εῶβε ναι. τοτε πιάριος γεωρ-
 γιος ναφμοωι πε εφραωι ἐπιμα ἐτεφнаδι

ὡζ. β. ἡπιχλομ ἡμοος. етақи ογн ἡπιμα ἐτεμμαγ 20
 πεχαφ ἡνιματοι етἄμονи ἡμοος ξε ὦογ ἡζηт
 не мнι ἡογκογχι наснноγ ξε ις ̅̅ ἡρομпи
 аγсіни еγербасанизин ἡμοι ρитен παι ὦ ἡογρο
 ρина нтатωвз ἐχωογ. τοτε афсомс ἐπωωι
 ἐтфе ἡξε πιάριος γεωργιος πεχαφ ἡпαιρη† 25
 ξε пᾶо̅с̅ ἡнс̅ пх̅с̅ φηῆταφογωρп ἡπιχρωμ

ὡн. α. ἐβολῃен тфе ἡπιἄριος ἡλιαс ωат еφογωм
 ἡпипентиконтархос ἡ nem πογ ἡ ἡматоι ма-
 реқи ξε †ноγ ἡξε пихρωм ἐтеμμαγ ἐвол-
 ρитотк ἡτεφρωкз ἡпαι ὦ ἡογρο nem нн̅̅ткω† 30

- ἐρωογ ἵτεωτεμ ογαι ἵογωτ σωхп хе фωк
 пе πῶογ ωα ἐνεεῖ ἵτε νιἐνεεῖ τηρογ ἄμην.
 ἐτι εϋτωβῖ ἵхе πλιγιοс γεωργιοс саτοτϷ
 аϷὶ ἐπεснт¹⁾ ἐβολῆεν тφε ἵхе ογхρωм
- ᾠ. в. ογοε ογοε (sic) агоγωм ἵπι ᾠ ἵογρο нем
 πογμнω ἐρετογῆπι ἵρι ἵē ἵεβλ. ογοε παλιν
 πεхе πλιγιοс ἵниматоι εθορογῶογ ἵгнт ἵке-
 коγхи наϷτωβῖ он еϷхω ἵмос хе пλᾠс ἵнс
 пхс †наγ ἐογμнω еϷхн ἵпаима εγογωω ἐῶλι
 ἵпасωма ογοε πисωма наρωω ἵпикосмос
 ан †тгω ἐгок μοι ἵογгмог ἵпасωма гина
- ᾠ. а. ογον нивен етгехгωх гитен оγпнλ ἵака-
 θартон ἵтеϷерфмеγὶ ἵпеквωк γεωργιοс маρε
 паран ωωπι наϷ εγπεθнанеϷ. пᾠс панογ†
 ογον нивен еθнаωωπι ῆен оγман†гап еϷοι
 ἵгот† ἐмаωω ἵтеϷерфмеγὶ ἵпаран ἵтеϷὶ
 ἐβολῆен оγгирннн огон нивен еθнасῃαι
 ἵтамартһиῶ (sic) нем наиῃси ἐταιωπογ екѣс-
 уе ἵογран епхωм ἵпωνῃ. есеωωπι ἵреωан
- ᾠ. в. тφε ἵμονι ἵнеϷмоγῆгωογ гихен пкагῖ ογοε
 ἵтоγφιри ἐфран ἵф† ἵгεωργιοс еи†гῶ ἐрок
 маρε теквоῆθῖλ тагωογ ἵхωлем. ф† ἵмнн
 фнѣ†ωеп ἵнаиῃси ἐгρнн ἐхен пеϷранῖ ἐθογав
 ἐерфмеγὶ ἵοгон нивен еθнаēr пинаи нем оγ-
 гннн ῆен паран ἵтекхω нωογ ἐвол ἵноγнновн
 ἐтаγαιтоγ. наи де еϷхω ἵмωογ ῆен фρωкг
- п. а. ἵте пеϷгнт ἵхе πλιγιοс гнппе ιс пᾠс ἵнс
 пхс агоγωнг ἐроϷ еϷхω ἵмос хе ἵмоγ хе

¹⁾ Ms. еπεсеснт

†νοῦ ἐπῶμι ἐτφε ἡτεκ ἡτον ἡμοκ βεν
 πιμανῶπι ἐταϊσεβτωτq νακ ἡzρηι βεν ὁμε-
 τοῦρο ἡπαιωτ ἐτβεν νιφνοῦι. ὦ πασωπ
 γεωργιος ζωβ νιβεν ετακερεῖτιν ἡμωοῦ †να-
 χοκοῦ νακ ἐβολ τηροῦ νεν ζανκεμῆω εῖοι 5

τ. β. ἡνιω† ἐναι. πεχε πάλριος γεωργιος ἡνικεστον-
 ναριος χε ἡμωῖνι †νοῦ χωκ ἐβολ ἡ†κελεγ-
 cis ὁηῖταγzenzen ὁηνοῦ ἐρος οῦοz αqcoῦτεν
 πεqμοῦτ ἐβολ αῡῶλι ἡτεqλᾶφε ἐθοῡαβ αqι
 ἐβολ ἡχε οῡμωοῦ νεν οῡἐρω†. ἂ πᾗc ἡc 10
 βι ἡτεqμακαρια ἡψγχη αqεpacπαζεcθε ἡμοc

πλ. α. αqβιτc νημαq ἐπῶμι ἐνιφνοῦι αqthic ἡδωρον
 ἡπεqιωτ ἡλᾡαθoc νεν πιπᾡᾶ ἐθοῡαβ. βεν
 †οῡνοῦ ἂ πκαζι κιμ ῶα νεqcen† αῡῶπι
 ἡχε ζανζαβαῖ νεν ζανcετβερεx ἡοῡzο† 15
 βεν οῡzο† ζωc τε ἡτεῶτεμ οῡρωμι ἡοῡωτ
 cini ἐβολβεν πιμα ἐτεῖμμαῡ εῖβε †νιω†
 ηzο†. οῡον νιβεν ἐταγερμαρτυροc ἐβολzιτεν

πλ. β. πάλριος γεωργιος cεῖρι ἡῡ ἡῡο νεν χqῃ νεν
 ἡλεξανδρα †οῡρω. αqχωκ ἡτεqμαρτιρια (sic) 20
 ἐβολ ἡχε πάλριος γεωργιος ἡcoῡ κῑ ἡπιλβοτ
 φαρμοῡθι ἡοῡἐzooῡ ἡκιριακη ἡαxπ ῃ ἡπιἐ-
 zooῡ. ἡνοκ πε cῡνκραthc πιβωκ ἡτε πάλριος
 γεωργιος εῖχη νεν παῡc ῶα πχωκ ἐβολ ἡτε
 τεqλᾶλγcis κατα νιᾶποφᾶcis ἡτε πᾶcεβhс ἡοῡ- 25
 ρωοῡ παρη† αicῃαι ἡτεqμαρτηρια (sic) ἐθοῡ-
 αβ ἡπιτοῡzο ἐχωοῡ οῡδε ἡπιῶλι ἐβολ ἡῃητοῡ

πβ. α. εqἐ†τοτq νενῡι ἡχε παῡc ἡc πᾗc φαι ἐτεπι-
 ωοῡ φωq πε νεν πεqκωτ ἡλᾡαθoc νεν πιπᾡᾶ
 ἐθοῡαβ ῶα ἐνεz ἡτε νιἐνεz τηροῡ ἡμῡ. 30

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 ΝΩC ἸΗC ΠΧC.

†ΝΑΟΥΩΝ ἸΡΩΙ ΒΕΝ ΖΑΝΠΑΡΑΒΟΛΗ ἸΤΑCΑΧΙ 18

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ἔπουνι ἑταφερμαρτύρος οὐός ις ζ ἡρομπι

πθ. α. ἀρχοκοῦ ἐβολ ἡπενναῦ ἐροῦ ἐπιδὴ νε γαν-
 χριστιάνος νε αὔριτοῦ ἐβρηι ἀγοῶωτ
 ἡμοῦ εὔριμι εὔερωφῆρι ἡνῆταῶωπι ἡμοῦ
 παλιν ον ναῦραωι πε εὔτῶοῦ ἡφ† χε αὔερ- 5
 πεμπωα ἡοῦαωρον ἡπαίρη†. πασιγκρατος
 δε νεμ πιβωκ β ἔτε ναι νε ἡοῦραν οὔαι χε
 λοῦκιος πικεοῦαι χε κιριννεος ναῦσαχι πε

πθ. β. νεμ νιρῶμι ἡτε †πολις ἡζωβ νιβεν ἑταῦ-
 ῶωπι ἡπογῶε ναῦερωφῆρι δε τηροῦ πε 10
 αὔχω ἡπσωμα ἡπιλγιος βεν οὔκοιτον ἡτε
 περῆι ἡοὔεβδωμας ἡἐζοοῦ εὔνηοῦ ζαροῦ
 εὔοῶωτ ἡμοῦ τηροῦ. ἑτα οὔνιω† δε ἡἐ-
 ζοοῦ ῶωπι ἡῶαι αὔθωοῦ† τηροῦ ἑτεκκλησιὰ
 αὔωω ἡτεφμαρτύριὰ ἐπιλαος τηρῶ ἡπιστος 15

πθ. γ. βεν φαι οὔν αὔερωφῆρι ἡζοῦδ ἑχεν νῆ-
 ταῶωπ ἡμοῦ τηροῦ ναὔτῶοῦ ἡφ† πε νεμ
 περλγιος ἡμαρτύρος. ζῆππε ις οὔνιω† ἡρῶμι
 ἡραμαδ ἡτε ἐπεφραν πε ἀνδρεας οὔ ἐβολ
 πε βεν πρενος ἡθμαῦ ἡπιλγιος γεωργιος φαι 20
 ἑταφσωτεμ ἑτεφμαρτύριὰ εὔωω ἡμος ἀ φ†
 οὔων ἡπεφζητ αὔ†ζῶηῶ ἐπιμα ἑτα φ† οὔ-
 οηζῶ ἐροῦ εὔχω ἡμος χε †ωρκ ἐροι ἡμιν

πθ. δ. ἡμοι χε ρῶμι νιβεν ἑθναερδὸμολογιν νεκ-
 λις ἡνεζλι ἡπετζωοῦ βος ἐρωοῦ χε †ἐμι 25
 γαρ χε γανсарз ги сноῦ νε ρῶμι νιβεν
 ἑθναρλωῶ βεν ἀναγκη νιβεν ἡνεζλι ἡπετ-
 ζωοῦ βος ἐρωοῦ ἡτε βεν οὔμαν†ζαπ εὔοι
 ἡζο† ἡτε βεν γανμωοῦ εὔωω ἡτε ζιχεν
 γαντῶοῦ ἡτε βεν ζοxзex νιβεν οὔός ἡτεφ- 30

ϣᾶ. α. ερφμεγὶ ἠπαραν nem φραν ἠπαιωτ ἔτῃεν
 νιφνογὶ nem πιπῆᾶ ἔθ ογав ογορ ἠτερερ
 φμεγὶ ἠπαλλογ γεωργιος εἰῆναρμεγ ἐβολῃεν
 ροxρex νιβεν ογον νιβεν ἔθναcῃαι ἠτεκ-
 μαρτγριᾶ nem νεκxом εφογωνρ ἠπεκ ἐρooy
 ἐβολ nem νιβici ἔτακωπογ ἔxen παραν
 τῆnacῃε ἠογραν ἐπxωм ἠπωνῃ. φνεῃνατ
 ἠογπροcφoра nem ογᾶγaπῃ ῃен πεκραн ie

ϣᾶ. β. φνεῃναθαμιδ ἠογxωм ῃен νεκῃici ἠτεq-
 тнicq ἐῃoγн ἐπεκτοποc ῃен ογῆαρτ εγῆoπq
 nem нн ἔθ ογав ἠтнi ογορ ἠнахаq ἐωaт
 ἠρλι ἠαгаθoн ῃен παικοcмoc ῃен πεqωνῃ
 тнpq ἠноk пе πoс φт φн ἔταqхфoγ τῆaaiq
 ἠφῆῃнаκωт ἠογтоποc ῃен πεκραн τῆaбitq
 ἐῃoγн ἔтаметoγpo ογορ ἠнахаq ἠcωi ѡa

ϣᾶ. α. ἐνερ τῆaοpe γaнѡφнpи ἠниѡт ѡпи ῃен
 пiмa ἔтеммаγ ῃен пiмa ἔτογῆаxω ἠπεк-
 cωмa ἠῃнтq τῆaοpe γaнлаoc ἠτε пикагi
 i ἐратq ἠπεκτοποc ἠceini наk ἠγaнaѡpon
 нieнoc тнpoγ ἠτε пкагi ниoγᾶai nem нi-
 caмapитѡc nem нiпepciс nem нeнѡнpи ἠicay
 ѡa ἐῃoγн ἐникeвapвapoс τῆaοpoγi тнpoγ
 ἐратq ἠπεκτοποc ἠceini наk ἠγaнaѡpon.

ϣᾶ. β. aнaρeaс дe пipωмi ἠπισтoc ογορ ἠмаi noγт
 ῃен oγмeθмнi ἔтаqсωтeм дe ἐнаиταλбo
 тнpoγ ἔта φт epгмoт ἠмѡoγ наq aγbi ἠoγ-
 ниѡт ἠpaѡi ἠφpнт ἠiaкoв ἔтаqнаγ ἐпгo
 ἠiωcнф пeγ ѡнpи eγoi ἠoγpo ῃен xнмi aγ-
 тoнq ῃен oγxωлeм aγcῃai ἠτεqμαρтγpиᾶ

ϣᾶ. α. aγxac ῃен пeγнi eγxω ἠмoc xe τῆaхω

ἡΠΕΡΦΜΕΥΙ ἡΠΑCΟΝ ἔΕΝ ΠΑΝΙ ΖΙΝΑ ἡΤΕ ΠΕΡ-
 CΜΟΥ ΝΕΜ ΠΕΡCΜΟΤ ΩΩΠΙ ΕΥΜΗΝ ΕΒΟΛ ΝΕΜΗΙ
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 ΝΕΩΕΡΓΑΤΗC ΝΕΜ ΝΙἡΛΩΟΥΙ ἡΤΕ ΠΙΛΓΙΟC ΓΕΩΡ-
 ΡΙΟC ΑΩΩΩΠΩΕΡ ἡΝΙΧΟΙ ΝΕΜ ΝΙΜΑΝΩΩΠΙ ἡΤΕ
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 ΤΟΤΟΥ ΝΕΜΑΩ ΠΕ ΕΥΕΡΩΩ ΕΠΙΜΑ ΕΘ ΟΥΑΒ
 ΟΥΟZ ΑΩΕΡΟΥΘΙ ἡΠCΩΜΑ ἡΠΙΛΓΙΟC ΓΕΩΡΡΙΟC
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ἐταγκοτq αςωπι δε εταγερκαθαριζιν ἡπιμα
εθορυχα сент ἔβρηι αqερογсортоz ката
θμαιη ἡπικογχι ἡτοπος xε qηακοτq ката
τεqχοm.

†ωφηρι ἡγογῖ† ἡτε πᾶριος γεωργιος.

qē. v. †ωφηρι ἡγογῖ† τε θαι ἐταqαιc ἡxε πᾶριος
γεωργιος βεν πκωт ἡπιτοπος ἐταγxω ἡπεq-
сωma ἡβηтс βεν ογзирηηη ἡτε φ† ἡμην.
αηδρεас δε φηἐταqзитоτq ἡφмартиріон ἡπι-
ἶριος γεωργιος ηαqенκοт πε βεν πιεxωpз 10
qē. ā. ἐτεmмаγ еqмоkмек ἐβολ ἡβρηι ἡβηтq еqхω
ἡμοc xε αicωpῖ παикωт ἐβολ ἡгоγò ἡπα-
†ηαγ ἐзли ἡpωmи ἐαq† totq ηемηи ѿа †ноу
ἡπα†ēmи xε †ηαωxокq ἐβολ ѿанῖmon mη-
пωc ἡτε ηирωmи cωbi ἡμοи еγxω ἡμοc xε 15
ἡπαιpωmи еpзηтс ἐπαикωт ἡπεqхокq ἐβολ
ката φpη† ἐтапeнcωтp xoc. ηαι δε еqмоk-
qē. b. мек еpωoy βεν πεqзηт зixен πεqмaηeнκοт
ἡ πизγнm cокq αqωbѡ. зηппе ic πᾶριος
γεωργιος αqоγoηзq ἐpoq βεν ογзopama 20
еqхω ἡμοc xε αηδpeас αηδpe αkcoγωηт
ἡθοq δε пexαq xε оу пeтѡп παoс. пexαq
ηαq xε екcωoyη ἡμοи αη xε ἡноk нm. ἡθοq
де пexαq ηαq xε ἡmon ἐπi δε αqcoγωηq
qē. ā. βεν пизopama ἡλλα αqѡθopтep αqтoηq αq- 25
зитq ἔβρηι бapatoγ ἡηeqбaλaγx αqоγωт
ἡмоq еqхω ἡмоq xε κωηb pω παoс γεωργιος.
пexε πᾶριος γεωργιος ηαq xε пзmoт ἡφ†

ωηп πασωма βατην ὀηνοῦ ἀλλὰ †ωνῆ ἥεν
φ† ἐβολῆιτεν πἱπῆλ εἶ οὐαβ †ηοῦ χε αἶναγ
ἐροκ ἐκοι ἡκοῦχι ἡῆητ ἐκμοκμεκ ἐβολ εἶβε

12 β. πἱτοπος ἐτακῆιτοτκ ἐρογ ἐκοτγ ἥεν παρην
εἶρεκχω ἡπασωма ἡῆητγ αἶ ὠαροκ ῆινα 5
ἡταταμοκ ἐοῦκοῦχι ἡχρηλ ἡτε ναιο† ῆινα
ἡτεκδο ἐβολ ἐπἱτοπος ἡῆητγ χεμνομ† ἡπερ-
ερκοῦχι ἡῆητ ἡνοκ †ηατηιγ ἐῆρηι ἐπῆητ
ἡνἱρωμι ἡτε ταἱπολις εἶρογ† τοτοῦ νεμακ
τωνκ μοῶι ἡσῶι ἡτα† ἡοῦωωλῆ ἥεν πἱκαῆι 10

13 α. ἥεν πἱκοἱτον ἡτε παηι ἐτακῶερωωργ πἱμα
ἐτακχω ἡπασωма ἡῆητγ ἡωωρη ἡπατεκ-
δἱτγ ἐ†εκκλῆσιλ. ἀνδρεας δε αῆερ πсμοτ
χε εἶηατωνγ ἡτεῆμοῶι ἡσῶγ ἡ πἱλῆριος γεωρ-
ριος αῆερπсμοτ χε εἶηαδἱτγ ἐῆοῦν ἐπἱκοἱτον 15
ἡτε περηι αῆταμογ ἐπἱμωἱτ ἐταῆ† ἡπἱωωλῆ
ἐρογ ἡπεῆτηβ πεχαγ ηαγ χα ἀκῶαντωνκ

14 β. ἡωωρη ἡῆανἡτοοῦι ἡμοῦ ἐῆοῦν ἐπἱμαῶωκι
ἡῆητγ ἡοῦμαῆι χηαχιμι ἡπἱсμοῦ ἐτε πῶс
ηαῶαῶγ ἐροκ. ἐταῆερνἱμφῦν ἐβολῆεν πἱγο- 20
рама αῆηεῆси ἡτεῆсῆιμι αῆχω ἐρος ἡῆωβ-
ηἱβεν ἐταῆηαγ ἐρωοῦ ἡωωρη ἥεν πἱγοрама
αῆερωφῆρη ἐμαῶω. πεχε τεῆсῆιμι ηαγ χε
τωνκ †ηοῦ ἥεν παιῆχωρῆ ἡτεηδερο ἡοῦῆηβс

15 α. ἡτεηῆωλ ἐπἱма ἐταῆχос ηακ ἡτεκηαγ χε 25
τεηηαχιμι ἡπἱωωλῆ ῶα ηἡμον. ἐῶωп γαρ
αηῶαηχιμι ἡπἱωωλῆ κατὰ φρη† ἐτακηαγ
ἐρογ ἥεν πἱγοрама ἱε πἱλῆριος γεωργιος πε
ἐταῆοῦοηῆ ἐροκ ἡῆοοῦβεῆο τεηηαῆ† ἥεν οῦ-
μεῶηηι χε τεηηαχιμι ἡτεηχρηλ κατὰ φρη† 30

ἔταρταμοκ. αὐτωογνογ ἡπῶ αὐδερο οὐκαρ-
 της ἅ†εζιμι ραι ἡμογ ἡθογ ρωγ αῖδῖ ἡογ-
 ρῶ. β. τωρι ἡεν τερχιχ αῖδῖ ἐπῖμα ἐτεμμαγ ἡεν
 τφωσι ἡπιῆχωρ. ἐταρχογωτ ἐπκαζι αῖξιμι
 ἡπιωωλῆ ἐτα πᾶριος τηιγ ἡεν περτηβ ἡεν
 πιζοραμα ογορ ἀγναζ† ἡεν πογζητ τηργ
 χε πᾶριος γεωργιος πεταρθαμιογ αῖερωφηρι
 ἐμαωω ἡθογ νεμ τερςζιμι. αῖτωνγ δε ἡχε
 ἀνδρεας πιχωρι αῖμοργ ἡογλεντιον ριχεν
 ρ. α. τερ†πι αῖδῖ ἡογτωρι ἡεν τερχιχ αῖωωκι ἡεν 10
 πικαζι ἐταρῆρσαῖρηι δε ἡογκογχι αῖξιμι
 ἡογκελλαθῖ ἐρερωσ χωω ἡκοπσι ναρωωκι
 αῖενс ἐπωωι εсογox πλην αῖζιτογ ριχεν πογ-
 ρο αῖογωω† ἡφ† νεμ πᾶριος γεωργιος.
 ἡθογ δε αὐτωογνογ αῖραι ἡμοс αῖωφен- 15
 ωγ ἐπογνῖ εγ†ωογ ἡφ† αὐδερο ἡογῖнвс
 ρ. β. ἡκαλωс αῖρωλ ἐβογн ἐноγтамιον ρινα
 ἡτεωтем нн ἐт ἡεν πῖνῖ ἐμῖ ἐπογρωб ἅ†εζιμι
 ἐρογῶνῖ ἐρογ ἡπιῖнвс ἡθογ δε αῖδωρп
 ἡ†κολλαθῖ αῖχемс есμεг ἡноγв ωарос 20
 αὐτωογνογ αῖζιτογ ριχεν πογρo αῖογωωτ
 ἡφ† νεμ πᾶριος γεωργιος ἐχεν πῖνῖω†
 ἡгмот ἐταραιγ νεμωογ. πῖρωμῖ δε αῖῖνῖ
 ρα. α. ἐβολ ἡπωαγ ἡῖ ἡгн ἡноγв εῖρερхко ἐβολ
 ἡῖнтоγ ἐпкωт ἡпитопос αῖθемсс δε он 25
 αῖχас ἡεν περнῖ есхнп. етатоогῖ δε ωωпῖ
 αῖογωω ἐ† ἡογωαῖ ἐ†полис τηрс ἡεν φран
 ἡπᾶριος γεωργιος πεχαγ ἡεν περζηт χе
 петесωе пе ἐ† ἡνῖἀπαρχн ἡпῶс ἡωорп αῖῖρι
 ἡογнῖω† ἡἀристон ἡнῖгнки τηρογ ἡτε†полис 30

δα. β. nem nixωb nem nixhpa nem niopφανος εφδζι
 ἐρατq εφωεμωι ἡμωου ογοz εφραωι nemωου
 τηρου. πεφραc† δε αqθωzем ἡνινιω† τηρου
 ἡτε †πολιc αqίρι ἡκενιω† ἡωαι ἐρωου βεν
 φραν ἡπιᾶριος γεωργιος ογοz αqροθβεq 5
 nemωου ζωc εφραωι nemωου εθβε πicμou
 ἐτα πoc θαωq ἐροq. ἐταγερφαωι δε ἡογωμ

ρε. α. αqcaxi nemωου εqαω ἡμος xε nacnhoγ zapa
 λ φ† τηic ἐπετενεζηт ἡτετεν† toten θhnoγ
 nemhι ἡτετεν† ἡογκoυxi ἐφογαι κατα τεq- 10
 xom ἡτενεθaμiδ ἡπαινιω† ἡcμou βεν ten
 πολιc φαι ἐτα φ† εθρενεpπeмпωa ἡμοq
 βεν tenreueλ εθρεнкωт ἡπимартһиoн ἡτε

ρε. β. πᾶριος γεωργιος. βεν tenπολιc. αγepoγō
 naq τηρου βεν ογhρωου ἡογωт xε aноγō 15
 ἐxoc naк xε tenнаiρι κατα tenxom aλλα βεν
 φογωω ἡπoc tenнаi ωapок φh ἐτε πioγai
 πioγai ἡμον naxemq κατα τεqxom qnaepc
 naк ἡθωου δε τηρου icxen πογκoυxi ωa
 πογhιω† αγδiηπi ἡφhεταqι ἐhоγh βεν φραν 20

ρε. α. ἡπιᾶριος γεωργιος αγximι ἡωob ἡλογκoxi
 ἡноγb nem oγωo ἡcaθepи ἡzат каta тxom
 ἡπioγai πioγai. мененca nai aqι ἐπimωit
 ἐtoγhакωт ἡπιtoпoc ἡhηтq βεν φραν ἡπιᾶ-
 риос γεωργιος αγxω ἡ†ceн† ἐhphι βεν φραν 25

ἡφ† nem φραν ἡπιᾶριος γεωργιος ογοz αγ-
 котq ἡκαλωc ωa пxωк ἡp ἡpомпи oγοz αγiни
 ἡπимартγpoc ἐθ oγab ἐhоγh ἐπимартиpиoн
 ρε. β. ἐθoγab αγiни ἡπιᾶριος ἡeπicкoпoc ἡτε iлhм
 αqepλaγiλzin ἡπιtoпoc. ω xε αγoγhр ἡωφhри 30

†ωφηρι ἡμας β̄ ἡτε πλιγιοс γεωργιοс.

ωωπι ἡπιναγ ἔτεμμαγ ὦ χε αγωγηρ ἡρωμι
ογχαῖ ἐβολῆεν ἡογωωπι nem ζανκεμηω
ἡπῆα ἡακαθαρτον εὔνηογ ἐβολ ἡεν φραν
ἡπλιγιοс γεωργιοс πимаρтыгрос ἐθ ογав ἡτε
пенѡс ἡηс χрс.

ρδ. α. †ωφηρι ἡμας β̄ ἡτε πλιγιοс γεωργιοс.

αсωωπι δε ἔτα πιῆπισκοπος ἐθ ογав ερὰγι-
λzin ἡπιτοπος ἡτε πλιγιοс γεωργιοс ἐρε
πιῆπισκοπος ἡνι ἐπωωι ἡ†προςφορα ἐθ ογαγ
(sic) αqι ἐβογν ζωq ἡχε ογρωμι ἐρε ογον
ογῆα ἡακαθαρτον nemaq icxen τεqμετ-

ρδ. β. κογχι αqῖνι ἡμοq ἐπεснт ἐпкази eq† ἡzan-
ниω† ἡῑci naq αqскеркер ἐροq ἐρε ρωq χε
ωсфеит ἐβολ αqι ζωq αqὸzi ἐратq ἡен ὀμη†
ἡпилаѡс eqоγωω ἐδисмоγ ζωq nem πимω.

αсωωπι δε ἔταqταογὸ ἡπιῶριсλγιοс αqῖνι
ἡпкази αqскеркер ἡμοq ἐρε ρωq χε ωсфеит
ἐβολ αqтωnq αqὸzi ἐратq ἡπемѡо ἡпимω

ρē. α. eqωω ἐβολ eqxω ἡмос χε ἡῑок nemἡ πλιγιοс
ἡτε φ† †сωογн ἡмок χε ἡῑок nim χнаωzit
ἐβολ an ἡен παирωμι ἡнок γар ἡнок ογπεp-
моγ χнаерωхемхом ἐροι an ὦ γεωργιοс
ογoз αqерзнтс ἡхеογὰ ἐφ† nem πλιγιοс
γεωργιοс. наpe πλιγιοс γεωp[γιοс] † ἡzan-
ниω† ἡῑci naq пе αqι za пистγλλοс παλιν on

ρē. β. ἡ πλιγιοс γεωργιοс cωnз ἡнеqхix ziφaзoγ
ἡμοq αqcoкq ἐπωωι ἡса пистγλλοс ἐρε neq-
хix cонз ἐπωωι ἡса пeqcoи ωateqλaφε ep

σα πῶωι ἡ†κεφαλῖς ἵτε πιστγῆλλος ἐρε οὔον
 νιβεν ἐρθεῶριν ἴμοσ ἀγερωφηρι τηροῦ εὔχω
 ἴμοσ χε ἡπενναῦ εῶγον ἡπαρη† ἐνεξ

ος. α. ζηππε γαρ περσοι γαρ (sic) τομι ἐπιστγῆλλος
 νερχιχ cons ζιφασοῦ ἴμοσ ἀβνε ζλι ἡναι οὔδε 5
 νερδαλαῦχ χη αν ζιχεν πικαζι ζηππε γαρ
 ἀγῖωι ἴμοσ cαβολ ἡπιστγῆλλος ἡcοπῆ ἴμον
 ζλι ἄμονι ἴμοσ ἡπενναῦ ἐωφηρι ἡπαρη†
 ἐνεξ ἥεν ζλι ἡμαρτγρος ἀλλα πᾶριος γεωρ-
 ριος πετᾶμονι ἡπcωμα ἡπαρωμι ἐαρεβα- 10
 canizim ἴμοσ οὔος nape οὔον νιβεν ἐρθεῶ-

ρς. β. ριν ἴμοσ οὔος εὔερωφηρι ἴμοσ εὔ†ῶοῦ
 ἡ† nem πᾶριος γεωργιος πιχωρι ἡμαρτγρος
 ἵτε πενῶc ἡc πᾶc. μενεuca ναι δε ἂ πᾶριος
 γεωργιος χαρ ἐπεcη† ἀρζει ἐπῶωι ἡ†κεφαλῖς 15
 ἵτε πιστγῆλλος ἀρζει ζιχεν πικαζι ἀρερατῆμι
 †ζωcτε ἵτε οὔον νιβεν xoc χε ἀρμοῦ. ἐταγ†

ρζ. α. δε ἡ†ζγρηνη ἂ πῆλαος τηρσ φῶῃ† ἐβρη ἐχῶρ
 εὔερωφηρι ἴμοσ ερσι ἡφρη† ἡογρερμωοῦ†.
 νε οὔον οὔρωμι δε ἡδαλε icχεν ερῆεν ὅνεχι 20
 ἵτε τερμαῦ ἡπερμωωι ἐνεξ ἀλλα ερζεμci
 ερῶατμεῶναι ζιρεν φρο ἡπιτοποc ἡπῖναῦ
 ἐτεμμαῦ ἀγῖ ἐβοῦν nem πιμηῶ ερῶω† ζιχεν
 νερχιχ nem νερδαλαῦχ ἐρε νερδαλαῦχ ῶω†

ρζ. β. ἡcῶρ ἀγῖ ἐβοῦν ἥα μενδαλαῦχ ἡνιρωμι ῶα- 25
 τερφοζ ἐπιρωμι ετοι ἡδεμῶν ἀρcοῦτεν τερ-
 χιχ ἐβολ ἀρᾶμονι ἡφμοῦ† ἡπιδαλε ἀρcοκq
 ερῶωῶ ἐῶλq ἡτοτq ἂ νερφα† ἡοῦνιῶ†
 ἡῶκαπ ἀγcωοῦτεν ἐβολ cατοτοῦ ζανκερωμι
 ῶλι ἡπερμωοῦ† ἡφηcτοι ἡτδεμῶν εὔοῶωῶ 30

- ἐχαρ ἐβολ εὔχω ἴμος χε ὄωρεμ μαψε ναικ
 ἐβολ αῖτωνη αῖδῶρι ἐρατῇ ἔεν οὔωθορτερ
 ρῆ. α. αὔταχρο ἵχε νεφφατ αῖδῶρεμ ἐβολ αῖψε ναικ
 νη δε ἐτσωοῦν ἴμοσ αῖδῶρεμ ἐροσ ἴπε εἰλι
 ωταροσ ωατεφερ σαβολ ἵ†πлатиὰ ἵτε πιτο-
 пос οὔοσ ἀ πιἐπισκοπος οὔαεσαεζνι εῠροῦενη
 ναικ νεμ πικερωμι ἐτοι ἵδεμων. αῖἐροῦῶ
 ἵχε πιρωμι ἐτοι ἵδεμων εῖχω ἴμος χε χω
 νηι ἐβολ παιωτ ἐθ οὔαβ ἵταχω ἐροκ ἵννηται-
 ρῆ. β. ναιγ ἐρωοῦ ιεχεν ταμετᾶλοῦ οὔον οὔδεμων 10
 νεμνι ωα ἐβοῦν ἐφοοῦ οὔοσ ἴπιναιγ ἐροσ
 ἔεν ναβαλ ἐβολ ἐφοοῦ οὔοσ αῖωανοῦιῖ (sic)
 ἐχωι κατα σοп ωαιναγ ἐοὔχωωμ ἴπαῖθο
 ἐβολ ωαιωθορτερ ἵταεῖ ἐπεснт εἰχεν πικαεῖ
 ἴπ[α]ιῖμι ἐεἰλι ωατε πιδεμων ωε ναικ ἐβολ εἰ- 15
 рои. ἵτοῦι ἵχε нирωми ἵτοῦταεῖ ἐρατ αсωωпи
 ρῆ. α. δε ἴμοι ἐταεῖ ἐχωι ἴπαιсоп αιερατῖμι αἰ-
 ναιγ ἐπᾶριος γεωργιος αῖ ἐβοῦν ἐπιμανερ-
 ωωοῦωι αῖἀμονι ἵταεῖ αῖ†ном† νηι αἰναιγ
 ἐπιδεμων ἐτεμμαγ ἴπαιсоп ἔεν ναβαλ εῖοι 20
 ἴпсмот ἵοῦρωμι ἴπαῖθο ἐβολ ере πᾶριος
 γεωργιος † ἵεαννιω† ἵεи αῖ αῖἀμονι
 ἴμοσ αῖсоκῇ ἐπωωι ἐπιστῦλλοс ωατεφ-
 ρῆ. β. φοε ἐ†κεφαλιс ἐπωωι οὔοσ αῖ† ἵεαννιω† 25
 ἵеи αῖ епῖаε δε ἀ πιδεμων ωω ἐβολ
 ἵοῦνιω† ἵερωοῦ εῖωрк ἵεανᾶнаω εῖχω
 ἴμος χε †наψε νηι ἐβολῆεν παίρωμι †на-
 тасθои ἐροσ аη ωа ἐнеε ἀноκ δε αἰναιγ
 ἐπᾶριος γεωργιος αῖἀμονι ἴμοσ ἵθοσ πιδε-
 мων αῖεῖαι ἴμοσ ἐπωωι αῖсатῇ ἐπεснт εἰχεν 30

- οἱ. α. νιπλαζ ογορ λ πιδεμων † νογνιω† ἡρωου
 ἐβολθεν περραι αρι ἐβολ αρωε ναρ ἄνοκ ρω
 λιέμι ἐροι ἐταιλσiai βεν πασωμα διενκοτ
 ογορ λισωρπ ἡπιναγ ἐγλι ρατε παρωμι
 ἐτοι ἡδαλε ἡτερχογωτ ἐρρη ἐχωι ογορ 5
 ἐταιογων ἡναβαλ διναγ ἐπιλριος γεωργιος
 αραμονι ἡναχιχ αραμολχογ ἐφμογτ ἡπιδαλε
 οἱ. β. αραωρεμ ογβηι ρε ἄμονι ἡμορ ἡκαλωσ
 ἄνοκ ρω διλμονι ἡπερμογτ διςωκ ἐχωρ λ
 πιάριος γεωργιος ἄμονι ἡνερφατ αραωκ 10
 ἡνερφατ αρ† νογνιω† ἡρωου ἐβολ αραα
 ἐβολ αραωρεμ ογβηι διχω ἡπερμογτ ἐβολ
 αραωνρ αρωε ναρ εραοχι ογορ λ πιάριος γεωρ-
 ριος ρε ναρ ἐπωι ἐνιφνογι ειςομε ἡςωρ.
 οἱ. α. α. ναι δε ἐταρσωτεμ ἐρωου ἡξε πιἐπισκοπος 15
 νεμ πιμηω ετκω† ἐρορ ναγερωφηρι ἐμαωω
 βεν ογνιω† ἡωφηρι ογορ ναγ†ωου ἡφ†
 νεμ πιάριος γεωργιος ρε ογνιω† τε τερχομ
 νεμ νιζμοτ ἐτα φ† ἡρι ἡμωου νεμαρ ογορ
 νιρωμι ἐταγούχαι αρωωπι ἡβωκ ἡπιλριος 20
 γεωργιος ερωεμωι ἡβητρ ἡπιἐρσογ νεμ
 οἱ. β. β. πιἐχωρρ ρα πιἐρσογ ἡτε πογμογ. ρανμηω
 δε ἡρωμι νεμ ρανζιόμι νεμ ρανκογχι
 ἡαλωογι ερωωμι ἡογμηω ἡρη† βεν ρανβ-
 μομ νεμ ρανλρωω νεμ ρανπῆα ερωωου 25
 αγούχαι βεν πιἐρσογ ἐτεμμαγ βεν πτοπος
 ἡπιλριος γεωργιος ἐβολ ριτεν φραν ἡπενός
 ἡς πχς.

ῥιβ. α. †ωφηρι ἡμαρ̄ ἡτε πᾶριος γεωργιος
πιμαρτυρος ἡτε ἡ̄ς π̄χ̄ς.

ᾱςωπι δε ἑτα π̄επισκοπος ἑθ ογав ωε ναq
ἑρ̄ηι εἰ̄λ̄η̄μ̄ nem nh τηροῦ ἑθ nemaq ναγ-
сaxи пе ἡnimhιni nem νιωφηρι ἑταγωπι 5
ἑβολγитен πᾶριος γεωργιος ἕεν ὁμη† ἡπι-
λαος гηппе ic οὔρωμι ἡαχω ἡιογ̄αι ογος

ῥιβ. β. ἡconi ογος ἡρεqерzik ἡниρωми ωатоуен-
кот ἡτεq̄ωλι ἡпетентωοῦ ἑтаqсωтем ε̄θε
ниxом nem νιωφηρι ἑтере πᾶριος γεωργιος 10
ἡρι ἡμωοῦ ναqтензoῦт ἡμωοῦ an πε αλλα
ναqχω ἡмос ἡnimhω xε ε̄ρε νixристiανос
сωрем εγ̄г̄ηλ ga παιρωми ἡкази ἡпенρη†

ῥιγ. α. xε ἡриboh̄in ἡτεктаλбо ἡnenωomi ογος
ωаре ογ̄μηω ἡхристiανос ἡлаb nemaq 15
ἡογ̄μηω ἡсоп ἡθοq δε ναqм̄hн ἑβολῃен
гaн̄μηω ἡметреqх̄еоῦ̄λ παιρη† аqсωтем
де ἑроq ἡхе οὔρωμι ἡкоῦxi ἡг̄ηт ἕен ni-
христiанос аqх̄онт ἑмаωω аqт̄онq еq†
nemaq еqх̄ω ἡмос xε φ† νᾱωοῦ̄г̄ηт nemaκ 20

ῥιγ. β. an ἡпαιρη† екωωω ἡнеqμαρτυρος ἑθ ογав
αλλα πᾶριος наbι ἡπωiω nemaκ ογος ἡτεq
qотк̄ ἑβολ ογος † ἡг̄aн̄νω† ωωω ἡноγ̄ε-
rhoῦ. мененса nai аqероῦ̄ω ἡхе пиρωми
ἡιογ̄αι еqх̄ω ἡмос xε xa λοῦ̄ωοῦ ἑ̄ρηι 25
nemhι †ноῦ ἡтаг̄ωλ ἑ̄боῦγн̄ ἐптоπος ἑтем-
маγ ἡтаωолq ἡта̄ini ἡнеqскеγος ἡпaӣма

ῥιδ. α. ἡтеωтем̄ли ἑми ἡтанаγ xε ἑρε γεωργιος
на̄ероῦ nhι. аqероῦ̄ω ἡхе пixристiанос xε

χα λογὼ ἐβρῆι νεμῆι ψα ῖ ἵλογκοχι ἐψωπ
ἵτεκῶλι ἵνογζλι ἐβολῆεν πτοπος ἵπιλῆριος
γεωργιος ἵτεκῖνι ἵμορ ἵπαιμα ἵτενζωλ
ἐπιτοπος ἵτενψῖνι ἵτενῆμι ἐτμεθῆμι χε
ακναῶλι ἵνογζλι ἵτε πιτοπος ἐψωπ ἵτεκῖρι 5

ῖῖδ. β. ἵνογᾶβοτ ἵνεζοογ ἵτεψτεμ πετζωογ ταζοκ
ἵε τῖναναζτ ζω κατα ροκ ογορ τῖνατ ἵκεῖ
ἵλογκοχι νακ ἐψωπ ἵτεκψτεμψχεμχομ
ἵῶλι ἵζλι ἵτε πιτοπος ἵτεζλι ἵπετζωογ
ψωπι ἵμοκ ακτ ἵτῖτ ἵλογκοχι ακψωπι 10
ζωκ ἵχρηστιᾶνος ογορ ἵπιζωβ θωψ ογτωογ

ῖῖε. α. ἵπαιρητ ἀγταρο ἵνιμετρεγ¹⁾ ἐρατογ. αq-
τωνq ἵχε πιρῶμι ετοι ἵλχω αqψε ναq
ἐπιτοπος αqῶλι ἵζανσκεγος ἵβιογῖ ογορ
αqῖ ἐβολῆεν ῑμητ ἵπιτοπος εγῶβψ τηρογ 15
ἵπεζλι ἵμι ἐρογ ἐταqερ савоλ ἵπιρο етса-
вол ἵπιτοπος πεχαq ἵβρῆι ἵβῆητq εqχω ἵμος
χε βῖωπι νακ τῖνογ γεωργιος νεμ πικεογαι

ῖῖε. β. ἐταqχαλογω ἐβρῆι νεμῆι ναqсοῖνι δε ἵβρῆι
ἵβῆητq εqμῶψι εqχω ἵμος χε τῖνατ ἵναι 20
ἐβολῆα ογνῖωτ ἵτιμη ἵταψат φῆ ἐτεμμαγ
ἵτ κε ῖτ ἵλογκοχι ἵταῑρεqχω ἵςωq ἵπεq-
κεναζτ ἵτεqχωλ ἵπεqκεωмс ἐβολ ογορ
ἵταναγ ἐπαιρεqμωογт χε γεωργιος наῑρογ
ῆι ναι δε εqμoкmek ἐρῶογ εqμῶψι ζῆппе 25

ῖῖς. α. ἵс πιχωρι ἵμαρτγρος πῖλῆριος γεωργιος αqῖ
ἐβογν ἐζραq εqῖηк ἵпсmот ἵογματοι ἐρε
ογνῖωτ ἵταγρεᾶχῆ βεν τεqχix πεχαq ἵπι-

¹⁾ Ms. NIMETMETPET.

- ρωμι χε πισον ογ πε φαι ἔτταλνογτ ἔροκ
 ματαμοι ερογ ρω ἡθογ δε ἅ ρωφθωμ πεχαγ
 χε παωφηρ †ναζηπ ρλι ἔροκ αν ρανκογχι
 ἡσκεγος αιωλογ ἡβιογι ἀλλὰ ροσον ἅ φ†
 ρῑς. β. ἡνι ἡμοκ ἔβρηι ναρραι ἡμογ δι ἡπεκμεροϑ 5
 ρωκ νεμνι ρινα ἡνεκταμε ρλι ἡρωμι. πεχε
 πἰλγιοϑ ρεωργιοϑ ναγ χε ιςχε παιρη† πε
 ἡμογ μαρον ἐπιτοποϑ ἡτενφωωγ ἔχων
 κατα πεκσαχι ἔταρφορ δε ἔφρο ἡπιτοποϑ
 ἅ πἰλγιοϑ ρεωργιοϑ †ἡογωε ἡμANKλαβι ἡβρηι 10
 βεν τερἰλφε ερχω ἡμοϑ χε ακσογωντ χε ἡνοκ
 νιμ ἡθογ δε πεχαγ ναγ χε ἡφἡ παῶϑ αιμογ
 ρῑζ. α. αιμογ ογορ †ρωογν αν χε ἡθοκ νιμ. πεχε
 πἰλγιοϑ ρεωργιοϑ ναγ χε ἡνοκ πε ρεωργιοϑ.
 ἡθογ δε ἔταρσωτεμ ναρφθοορτερ αρζει 15
 ριχεν πικαρι. ἅ πἰλγιοϑ ρεωργιοϑ ἡμονι ἡμογ
 αρωω† ἡμογ ερχω ἡμοϑ χε εῶβεογ εκχω
 ἡμοϑ χε αιμογ αιμογ ἡπατεκμογ ωα †ἡογ
 ρῑζ. β. ἀλλὰ ἡμογ ωαμναι ἡταῶρεκσογωντ χε
 ἡνοκ νιμ αρσνορρ βεν ὀμη† ἡπιτοποϑ 20
 αρἰωι ἡμογ ἔογνιω† ἡχωτ εςἰωι αρμογρ
 ἡνἡἔταρκολπογ ἔβἡτἡ αρἰωι ἡμογ σα πωωι
 ἡπικαρι ἡγ ἡμαρι ογορ αρ† ἡρανἡιω†
 ἡωαω ναγ βεν πιμANKλαβι ἔτχη ἡτοτἡ
 ὦ χε αγογἡρ ἡωφἡρι ωωπι βεν πιναγ ετε- 25
 ρῑη. α. μμαγ ὦ χε αρεω ογἡρ ἡβρωογ ἔβολ ωατε
 νἡἔτενκοτ τηρογ ρωϑ ἔβολ ἡσετωογνογ
 ἡσει ραρογ εγερωφἡρι ἡφἡἔταρωωπι ογορ
 ναγωἡνι πε νεμ ἡογἔρἡογ χε νιμ ραρα πε
 ἔταρἰωι ἡφαι ἐπωωι ογορ ναγχω ἡμοϑ χε 30

νῖμ γαρα ἔθναωφορ ἐπ̅ω̅ι ἐφ̅αι ἐφογ̅η̅ογ
ἐπ̅κα̅ζι ἱ̅π̅αιρη̅τ̅ ἵθοορ δε ἀφερ̅ο̅μολογῖν ἱ̅φ̅η-
π̅ι̅η̅. β. ἔταρ̅αιρ̅ ναρ̅ταμο ἵογ̅ον νῖβεν ἐν̅η̅ἐταγ̅ω̅πι
ἱ̅μο̅ρ. ἵθωογ δε ναγερ̅ω̅φ̅η̅ρι εγ̅χω ἱ̅μο̅ς
χε ἱ̅ν̅ιογ̅ι ἵογ̅μογ̅κι ναν ἵ̅τε̅ν̅χαρ̅ ἐ̅β̅ρη̅. 5

ἀφερογ̅ὼ ἵ̅χε̅ π̅ιο̅ικ̅ο̅νο̅μο̅ς χε ρ̅ων̅ῃ ἵ̅χε̅ π̅ω̅ς
ἱ̅μο̅ν γ̅λι̅ να̅χαρ̅ ἐ̅πε̅ς̅η̅τ̅. ω̅α̅τε φ̅η̅ἐ̅τα̅ρ̅α̅ω̅ρ̅
ἐ̅π̅ω̅ι̅ χαρ̅ ἐ̅πε̅ς̅η̅τ̅ α̅γ̅χαρ̅ ἐ̅ρ̅ὰ̅ω̅ι ἱ̅π̅αιρη̅τ̅
ω̅α̅τε π̅ιο̅γ̅ω̅ιν̅ι̅ ω̅αι ἵ̅τε̅ ο̅γ̅ον νῖβεν ἐρ̅θ̅ε̅δ̅ο̅ρ̅ιν

π̅ι̅η̅. α. ἱ̅μο̅ρ. ἵ̅θοο̅ρ̅ δε ἀφερ̅ο̅μολογῖν ἱ̅π̅αιρη̅τ̅ χε 10
ἀρ̅χα̅ο̅γ̅ὼ ἐ̅β̅ρη̅ ν̅ε̅μ̅ π̅ι̅ρ̅ω̅μ̅ι̅ ἵ̅χ̅ρη̅ς̅τ̅ι̅ὰ̅ν̅ο̅ς ἥ̅εν̅
ἱ̅λ̅η̅μ̅ ναρ̅ρι̅μ̅ι̅ π̅ε̅ ἐ̅ρ̅ω̅ω̅ ἐ̅β̅ο̅λ̅ χε ναι ν̅η̅ι̅ πα̅ω̅ς
γε̅ω̅ρ̅γ̅ι̅ο̅ς †̅να̅ο̅γ̅α̅ρ̅τ̅ο̅τ̅ αν̅ χε ἐ̅κ̅ω̅λ̅π̅ ἵ̅ς̅α̅ γ̅λι̅
ἵ̅ρ̅ω̅μ̅ι̅ ι̅ς̅χ̅εν̅ πα̅ι̅να̅γ̅ α̅λ̅λ̅α̅ †̅να̅ω̅πι̅ ἵ̅χ̅ρη̅ς̅-
τ̅ι̅ὰ̅ν̅ο̅ς ι̅ς̅χ̅εν̅ †̅νο̅γ̅ ο̅γ̅δε̅ †̅να̅κο̅τ̅τ̅ αν̅ χε 15

ἐ̅ερ̅φ̅α̅ρ̅μα̅ρ̅ο̅ς ἱ̅φ̅ρη̅τ̅ ἵ̅ω̅ο̅ρ̅π̅. ἵ̅θοο̅ρ̅ δε ἀρ̅-
ρι̅μ̅ι̅ π̅ε̅ ἱ̅π̅ι̅ἐ̅ρ̅ο̅ο̅γ̅ τ̅η̅ρ̅ ἐ̅ρ̅ὰ̅ω̅ι ἐ̅π̅ω̅ι̅ ω̅α̅τε

π̅ι̅η̅. β. ω̅ο̅ρ̅π̅ ω̅ω̅πι̅ ἐ̅ρ̅ε̅ο̅γ̅ον νῖβεν ἐρ̅θ̅ε̅δ̅ο̅ρ̅ιν ἱ̅μο̅ρ
ἐ̅τ̅ὰ̅ π̅ι̅ὰ̅ρ̅ι̅ο̅ς γε̅ω̅ρ̅γ̅ι̅ο̅ς ναγ̅ ἐ̅π̅τα̅χ̅ρο̅ ἱ̅π̅ε̅ρ̅γ̅η̅τ̅
ἀρ̅ω̅ε̅ν̅γ̅η̅τ̅ ἥ̅α̅ρ̅ο̅ρ̅ ἀρ̅ι̅ ἥ̅εν̅ π̅ι̅ἐ̅χ̅ω̅ρ̅ε̅ ἀρ̅χαρ̅ 20

ἐ̅β̅ρη̅ ἵ̅θοο̅ρ̅ δε ἀρ̅τ̅ ἵ̅ν̅ι̅ς̅κ̅ε̅γ̅ο̅ς ἐ̅τ̅ο̅τ̅ε̅ ἱ̅π̅ιο̅ι̅-
κ̅ο̅νο̅μο̅ς. ἀ̅ς̅ω̅ω̅πι̅ δε ἐ̅π̅ε̅ρ̅α̅ς̅τ̅ ἀρ̅ς̅ḗ̅αι̅ ἵ̅ο̅γ̅-
ἐ̅π̅ι̅ς̅το̅λ̅η̅ ἀρ̅τ̅η̅ι̅ς̅ ἐ̅τ̅ο̅τ̅ε̅ ἵ̅ο̅γ̅β̅ω̅κ̅ ἵ̅τε̅ π̅ι̅το̅π̅ο̅ς
ἀρ̅ο̅γ̅ο̅ρ̅π̅ε̅ ἱ̅λ̅η̅μ̅ ἵ̅ν̅ε̅ρ̅ρ̅ω̅μ̅ι̅ ν̅ε̅μ̅ τε̅ρ̅ς̅γ̅ι̅μ̅ι̅

π̅κ̅. α. ἐ̅ρ̅τα̅μο̅ ἱ̅μ̅ω̅ο̅γ̅ ἱ̅π̅ι̅ρη̅τ̅ ἐ̅τα̅ς̅ω̅ω̅πι̅ ἱ̅μο̅ρ 25
ο̅γ̅ο̅ρ̅ ο̅ν̅ χε ρ̅ο̅γ̅ω̅ω̅ ἐ̅ω̅ω̅πι̅ ἵ̅χ̅ρη̅ς̅τ̅γ̅λ̅α̅ν̅ο̅ς (sic)
ἱ̅π̅ε̅ π̅ω̅φ̅ι̅τ̅ χαρ̅ ἐ̅ρ̅ω̅λ̅ ἱ̅λ̅η̅μ̅. ἐ̅τα̅γ̅ḗ̅ι̅ δε̅
ἵ̅τ̅ἐ̅π̅ι̅ς̅το̅λ̅η̅ ἵ̅χε̅ ν̅ε̅ρ̅ρ̅ω̅μ̅ι̅ ἀγ̅ω̅ς̅ ἀγ̅ερ̅ω̅φ̅η̅ρι̅
ἵ̅ν̅ι̅ν̅ι̅ω̅τ̅ ἵ̅χ̅ο̅μ̅ ἐ̅τ̅ω̅ο̅π̅ ἐ̅β̅ο̅λ̅γ̅ι̅τε̅ν̅ π̅ι̅ὰ̅ρ̅ι̅ο̅ς
γε̅ω̅ρ̅γ̅ι̅ο̅ς ο̅γ̅ο̅ρ̅ π̅ι̅χ̅ρη̅ς̅τ̅ι̅ὰ̅ν̅ο̅ς ἐ̅τα̅ρ̅χα̅ ἀο̅γ̅ὼ 30

ἐβρηι νέμαρ ἐταρσωτεμ αγραωι ἐμαωω
 αρωωι ερζιωω βεν ἰλῆμ τηρς ἡνῆταγ-
 ρκ. β. ωωπι ἡπιρωμι ἡιογδαι βεν πτοπος ἡπιὰριος
 γεωργιος ογον νιβεν ἐταρσωτεμ ναγ†ωογ
 ἡφ† αγτωογνογ τηρογ ἡχε νερςννογ nem
 τερςζιμι nem νερωηρι [nem] νερωφηρ nem
 ζανκεμηω ἡιογδαι αγὶ ωαρογ αρωω ἐρωογ
 ἡζωβ νιβεν ἐταγωωπι ἡμογ ογορ ἡωωογ
 ζωογ αγερζο† ἐμαωω ογορ αγβὶ ωμς τηρογ
 ρκλ. α. βεν πῆρσογ ἐτεμμαγ βεν πτοπος ἡπιὰ- 10
 ριος γεωργιος βεν φραν ἡφιωτ nem πωηρι
 nem πιπῆλ ἐθ ογαν εγωογ ἡφ† ωα ἐνερ.

†ωφηρι ἡμαρ δ̅ ἡντε πὰριος γεωργιος.

ἀ φραν ἡπιὰριος γεωργιος ογορ ἀ περωωι
 σωρ ἐβολ βεν μαἰ νιβεν χε ςῖρι ἡζαννιω† 15
 ρκλ. β. ἡχομ nem ζανμηιμι nem ζαν ωφηρι nem
 ζανταλδὸ εγωω ερζιογὶ ἡνιζεμων ἐβολ. ne
 ογον ογρωμι δε βεν τχωρα ἡνιπερςις ἐπερ-
 ραν πε νικανορ εροι ἡαρχων ἐχεν †τερε
 ῑ ἡντε νιπερςις ἐρε ογον ωηρι ἡταρ χε 20
 ἡνατολιος ἐρε ογον ογςεζτ χη βεν περ-
 σωμα ἐρε ογον ζανκεχωογνι βεν περζο
 αρσωτεμ εββε νιχομ nem νιωφηρι ἐτα φ†
 ρκβ. α. αιτογ ἐβολζιτοτγ ἡπιὰριος γεωργιος αρωω
 ἡμογ ἡογωω ἡπαιρη† ερωω ἡμος χε ἐωωπ 25
 ἡντε φ† nem πὰριος γεωργιος ταλδὸ ἡπαι-
 κωκ ἡςεζτ ἐβολβεν πζο ἡπαωηρι †να†

ἡνογκῦναιναριον ἡνογβ ἐβοῦν ἐπερτοπος
ἡταωπι ἡχρηστυλᾶνος nem πανι τηρϞ. ac-
p̄k̄b̄. b. ωπι δε ἐταφ†ρωϞ ἡπαιρη† ογορ ἐταρτωνϞ
ἡζανᾶτοογὶ ἐπερρασ† ἂ προ ἡπερωηρι
οὔχαι ογορ ἡπερλι ἡμῆνι ἢτε πικεστ ωπι 5
ἡεν περρο ογορ νικανωρ πινιω† ἡαρχων
ἢτε ἡπερσις ἐταρναγ ἐταῖνιω† ἡωφηρι
ἐτασωπι ἡπερωηρι αρτωνϞ αρβι ἡνιδωρον
ἐταρωω ἡμωογ nem ζανκεμῆω ἡσκεγος
nem ἡνατολιος περωηρι nem περσνῆογ nem 10

p̄k̄r̄. a. ζανκεμῆω ἢτε ἡπερσις ἐταγὶ νημαρ αὔ-
τωογνογ αὔταλωογ ἐζανῆχνογ αὔγὶ ἐπτοπος
ἡπἰλῆριος γεωργιος αὔχωκεμ ἡπερωηρι ἡεν
πἰλογτηρ αὔθαρεϞ ἡνερ ἡεν πἰφανος ἂ
περσωμα τηρϞ οὔχαι σατοτϞ ἀρ† ἡπερ- 15
ωρον ἐβοῦν αρβι ωmc nem nh εθ νημαρ
ἐφραν ἡφιωτ nem πωηρι nem πἰπῆᾶ ἐθογав

p̄k̄r̄. b. εὔωογ ἡφ† nem πἰλῆριος γεωργιος ἐχεν
πἰρμοτ ἐταρωπι νωογ ασωπι δε ἐταγὶ
ἐτογχωρα αὔκωτ ἡογνιω† ἡεκκλησιᾶ αὔ- 20
μογ† ἐφραν ἡπἰλῆριος γεωργιος ἐρῆνι ἐχωσ
ογορ αρογωρπ ἐαντιδχιᾶ αρῖνι ἡογῆπικ-
κοπος ἡμᾶινογ† αρερᾶριᾶζιν ἡπιτοπος ἡεν
φραν ἡφιωτ nem πωηρι nem πἰπῆᾶ ἐθογав.

p̄k̄d̄. a. nem φραν ἡπἰλῆριος γεωργιος ογορ ἂ ογῆῆω 25
ἢτε ἡπερσις δι ἡπιωmc ἐθογав ἡπιῆροογ
ἐτεμῆαγ ἢτε ρωμῖ ἢτε ςζῖμῖ ἢτε κογχι ἡᾶλογ.
ἐταγῆαγ ἐπἰᾶλογ ἐταροὔχαι ἐβολζα πἰκωκ
ἡκεστ ἡεν πτοπος ἡπἰλῆριος γεωργιος ογῆῆω
εὔωωνι ἢτε ἡπερσις αὔναρ† αὔωανῖ ἐβοῦν 30

†ωφηρι ἡμας ἐ ἵτε πᾶριος γεωργιος.

ἐπιτοπος ἐτεμμαγ φαγοῦσαι σατοτοῦ
 ρκΔ. β. εὔωογ ἡφ† nem πᾶριος γεωργιος φα ἐνεξ.

†ωφηρι ἡμας ἐ ἵτε πᾶριος γεωργιος.

NE OYON OYRWMI B̄ N̄SAMARITHC EYOI N̄ΩΦΗΡ
 NEM NOYĒRHOU H̄EN OYMETΩOT EYΩIT̄ H̄EN
 P̄ N̄ΛΟΥΚΟΧΙ ΑΥΤΩΟΥΝΟΥ ΑΥΉΩΚ N̄ΝΟΥΤΕΒ-
 ΝΩΟΥΙ ΑΥΘΙ N̄ΝΟΥΝΟΥΒ ΝΕΜΩΟΥ ΑΥΤΑΛΩΟΥ
 ρκΕ. α. ΕΥΟΥΩΩ ΕΞΩΛ ΕΤΑΜΑΣΚΟΣ ΕΩΠ N̄ΤΟΥΠΡΑΓ-
 ΜΑΤΙΑ Α ΡΟΥΖΙ ΩΠΙ ΕΡΩΟΥ ΕΥΜΩΩΙ ΖΙ ΦΜΩΙΤ
 ΝΑΥΣΑΧΙ ΝΕΜ ΝΟΥĒRHOU ΖΙ ΠΙΜΩΙΤ ΕΘΒΕ ΝΙΧΟΜ 10
 NEM ΝΙΩΦΗΡΙ ΕΤΕΡΕ Πᾶριος γεωργιος ἰρι
 ἡμωογ ογος ΑΣΩΠΙ ΕΥΣΑΧΙ ΝΕΜ ΝΟΥĒRHOU
 ΑΥΉΩΝΤ ΕΟΥΤΙΜΙ ΩΑΤΕΝΜΥΛΙΟΝ B̄ ĪE Γ̄ ΖΗΠΠΗ
 ΑΥΙ ΕΒΟΥΝ ΕΞΡΑΥ N̄ΧΕ ΜΟΥΙ B̄ ΕΒΟΛΒΕΝ ΝΗΑΖ
 ρκΕ. β. ΩΩΗΝ ΕΥΖΟΚΕΡ ΕΥΖΕΜΖΕΜ ΕΥΖΩΛΕΜ ΚΑΤΑ 15
 ΦΡΗ† ΕΤΕΒΗΟΥΤ ΧΕ ΑΡΧΩ ΝΟΥΧΑΚΙ ΑΡΩΠΙ
 ΝΧΕ ΟΥΕΧΩΡΖ ΕΥΕCINI N̄ΗΗΤQ N̄ΧΕ ΝΙΘΗΡΙΟΝ
 ΤΗΡΟΥ N̄ΤΕ ΠΚΑΖΙ ΖΑΝΜΑΣ ἡμογι ΕΥΖΕΜΖΕΜ
 ΕΥΖΩΛΕΜ ΕΥΚΩ† N̄CΑ ΤΟΥΉΡΕ ΕΤΑ ΝΙΕΩ ΝΑΥ
 ΕΝΙΘΗΡΙΟΝ ΕΤΑΥΙ ΕΒΟΥΝ ΕΞΡΑΥ ΑΥΝΩΠ ΑΥΖΕΙ 20
 ΕΠΕCΗΤ N̄ΧΕ ΝΙΡΩΜΙ ΑΥΕΡΦΑΩΜΟΥ ΟΥΔΕ ἡπογ-
 ρκς. α. ΩΕΝΩΟΥ ΝΕΜ ΝΙΤΕΒΝΩΟΥΙ ΟΥΔΕ ἡπογδω
 ΕΡΩΟΥ ΑΛΛΑ ΑΥΘΙ ΕΡΑΤΟΥ ΕΡΩΟΥ ΕΥΘΩΡΩ
 ΕΞΡΗΙ ΕΧΩΟΥ ΝΙΡΩΜΙ ΔΕ ΝΑΥΣΑΧΙ ΝΕΜ ΝΟΥ-
 ΕΡΗΟΥ ΕΥΧΩ ἡμος ΧΕ ΕΩΠ N̄ΤΕ Φ† ΝΕΜ 25
 Πᾶριος γεωργιος ΝΟΥΖΕΜ ἡμον ΕΒΟΛΒΕΝ ΡΩΟΥ
 ἡΝΑΙΘΗΡΙΟΝ ΤΕΝΝΑ† ἡπαι ΩΕ N̄ΛΟΥΚΟΧΙ ΕΒΟΥΝ
 ΕΠΕCΤΟΠΟΣ N̄ΤΕΝΩΠΙ N̄ΧΡΗCΤΙΑΝΟΣ ΑΣΩΠΙ

ῥκζ. β. δε ἔταγ† ρωοῦ ἡφ† ἡπαίρη† ἅ πᾶραθος
φ† φηῆθοῦω φνοζεμ ἡρωμι νιβεν φη-
ἔτασφε νιμοῦι ἐρ ζιρηνη nem δανηλ πιπρο-
φητης αῤῥης ἐπζητ ἡναικεχωοῦνι αῤῥωβς
ἡχωοῦ επес[ηт] οὔορ αῤῥχωοῦ ἐβοῦν ἐπιαρ 5
ωωνη αῤῥθενωοῦ νιρωμι δε ἔτα ποῦζηт
семни ἐρωοῦ αῤῥεми ἐ†αωρεᾶ ἐτασταρωοῦ

ῥκζ. α. xe θα πᾶριος γεωργιος δε αῤῥωοῦ ἡφ† nem
[περ] μαρτυρος ἐθοῦαβ οὔορ ἔταγμοῦι ζιτζη
ἡοῦκοῦχι αῤῥими ἡνιτεβνωοῦι εὔμονι ἡπερλι 10
ἡпетρωοῦ ωωπι ἡμωοῦ ἡθωοῦ δε αῤῥτα-
λωοῦ αῤῥι ἐρρηι ἐπιδιμι (sic) ναῤῥαχι nem
νοῦἐρνοῦ nem νιρωμι ἡρωβ νιβεν ἔταγωωπι
ἡμωοῦ οὔορ οὔον νιβεν ἔταγσωтем αῤῥε-
ωφηρι ἡνιχοm nem νιωφηρι ἡτε πᾶριος γεωρ- 15

ῥκζ. β. rios νιρωμι δε ἡτε πι†ми ναῤῥαχι батотоῦ
πε εῤῥω ммос xe ἅ νιθρηιον ἐτεμμαῦ тако
ἡζανμηω ἡρωμι nem ζανкеμηω ἡτεβνωοῦι
ἡτε ταίχωρα ἀλλα πταιὸ ἡπᾶριος γεωργιος
πε ἔταρναзем ἡηνοῦ ἔταιορη мененса 20
най αῤῥοῦни nem νοῦἐρνοῦ εῤῥω ἡмос xe
φηῆτανχορ теннаиῤ ἐптоπος ἡπᾶριος γεωρ-

ῥκн. α. rios бен οὔωепзмот εῤῥωοῦ ἡφ† ἡтенωωπι
ἡхристιᾶнос бен οὔμεθми ἀλλα ἡпенөрен-
тасөон ἐφазоῦ зос anι ωα παйма марен- 25
зωλ ωα дамаскос ἡтенωωπι ἡтенпрагматιᾶ
зина ἡтенхиmi ἡοῦκοῦχι ἡтен† бен οὔσωοῦ-
тен ἔταγ† δε ἐп[д]амаскос αῤῥими ἡζανωни
ἡᾶнами εὔ† ἡμωοῦ ἐвол нηῆτοῦμοῦ†

ῥкн. β. ἐρωοῦ xe ἡδამас αῤῥωопоῦ бен πι ῥἡλοῦκοχι. 30

ἔταγὶ ἐζρηι εἰλῆμ αὐτηιτοῦ βα τ ἵλογκοχι
 ἵπατοῦφορ ρω ἔτοῦβακι τσαμαριὰ αὔσαχι
 ἵχε νιρῳμι νεμ νοῦἐρνοῦ εὔχω ἵμος χε
 πζμοτ ἵφ† ωηπ χε ἅ πιάριος γεωργιος
 εὐρενερπεμπωδ ἵπαινω† ἵζμοτ αςωπι 5
 δε ἔταγὶ ἔτοῦβακι αὐταμε οὔον νιβεν νεμ
 ρκθ. α. νοῦςγνηγενης ἐνιχομ νεμ νιωφηρι ἔτα φ†
 αιτοῦ νεμωοῦ οὔορ αὐτωοῦνοῦ αὔβι ἵπιρ
 ἵλογκοχι ἔταγωω ἵμωοῦ ἐτηιτοῦ ἵπτοπος
 ἵπιάριος γεωργιος οὔορ αὔζιωω βεν †βακι 10
 τηρς εὔχω ἵμος χε φηῆθοογωω φ† μαρεϋ
 ἐπτοπος ἵπιάριος γεωργιος νεμαν ζανμηω
 ἵρῳμι νεμ ζανςζιμι αὔι ἐβολ νεμωοῦ βεν
 τσαμαριὰ ἔταγὶ δε ἐπιτοπος ἐθοῦαβ αὐ†
 ρκθ. β. ἵνογδωρον ἐβοῦν αὔναγ ἐζαννω† ἵωφηρι 15
 νεμ ζανταλβο εὔωω ἵνηῆτωωνι οὔμνηω
 ἵδεμων αὔζιτοῦ ἐβολ αὐτωοῦνοῦ τηροῦ
 αὔβι ωмс ἐφραν ἵφιωτ νεμ πωηρι νεμ
 πιπῆα ἐθοῦαβ αὔωωπι ἵχρηστιἱλνος ἵχε ρῆρ
 ἵψγχη βεν πιῆζοοῦ ἐτεμμαγ βεν πτοπος 20
 ἵπιάριος γεωργιος βεν οὔζιρηνη ἵτε φ†
 ἅμην.

ρλ. α. †ωφηρι ἵμας ῥ ἵτε πιάριος γεωργιος
 πιμαρτῦρος ἵτε πχς.

νε οὔον οὔρῳμι ἵχρηστιἱλνος βεν ἵλῆμ 25
 ἐπεφραν πε ζωγратωρ νε οὔον ἵταϋ ἵογ-
 ωηρι ἵμαγ εὔοι ἵπερμοῦ οὔορ ἵθοοϋ ζωϋ
 ναϋοι ἵἀποτακρος παι ρῳμι δε νε οὔραμαδ

ΠΕ ΕΜΑΩΩ ΕΟΥΟΝΤΑϚ ΝΜΑΥ ΝΖΑΝΝΙΩΤ ΝΖΥ-
 ρλ. β. ΠΑΡΧΟΝΤΑ ΉΕΝ ΠΙΝΟΥΒ ΝΕΜ ΠΙΖΑΤ ΝΕΜ ΖΑΝ-
 ΤΕΒΝΩΟΥΪ ΕΥΩΩ ΑΣΩΩΠΙ ΔΕ ΑΡΩΩΤΕΜ ΕΘΒΕ
 ΝΙΧΟΜ ΝΕΜ ΝΙΩΦΗΡΙ ΝΤΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ
 ΑΡΩΩ ΝΜΟϚ ΝΠΑΙΡΗΤ ΕΡΧΩ ΝΜΟΣ ΧΕ ΕΩΩΠ 5
 ΝΤΕ ΦΤ ΝΕΜ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ Τ ΝΠΙΟΥΧΑΙ
 ΝΝΑΦΑΤ ΕΒΟΛ ΉΕΝ ΠΑΙΒΙΤ ΤΝΑΤ ΝΠΣΟΥΕΝ Γ
 ΝΠΡΟΣΦΟΡΑ ΕΠΕΡΤΟΠΟΣ ΝΕΜ Γ ΝΖΕΣΤΗΣ ΝΗΡΠ

ρλ. α. ΕΠΕΡΤΟΠΟΣ ΚΑΤΑ ΑΒΟΤ ΕΩΩΠ ΝΤΑΜΩΙ ΖΟΛΟΣ
 ΕΧΕΝ ΝΑΒΑΛΑΥΧ ΑΙΩΑΝΪ ΝΣΟΥ ΚΓ ΝΦΑΡΜΟΥΘΙ 10
 ΕΤΕ ΠΕΡΝΙΩΤ ΝΕΖΟΥ ΠΕ ΤΝΑΜΩΙ ΝΝΑΦΑΤ
 ΝΤΑΤ ΝΟΥΚΥΝΔΙΝΑΡΙΟΝ ΝΝΟΥΒ ΕΠΕΡΤΟΠΟΣ
 ΕΤΑΤ ΡΟϚ ΝΠΑΙΡΗΤ Α ΠΕΡΦΑΤΙ ΕΤΖΗ ΝΟΥ-
 ΚΟΥΧΙ ΚΟΥΧΙ (sic) Α ΠΕΡΩΜΑ ΑΣΙΑΙ ΕΡΟϚ ΉΕΝ
 ΠΧΩΚ ΝΖΑΝΕΖΟΥ ΑΡΜΩΙ ΑΡΖΩΛ ΕΠΕΡΝΙ 15

ρλ. β. ΝΕΜ ΤΕΚΚΛΗΣΙΑ ΑΡΩΛΗΛ ΕΠΩΩΙ ΖΑ ΦΤ ΕΡΧΩ
 ΝΜΟΣ ΧΕ ΤΩΕΠ ΖΜΟΤ ΝΤΟΤΚ ΦΤ ΝΠΙΛΓΙΟΣ
 ΓΕΩΡΓΙΟΣ ΜΕΝΕΝΣΑ ΕΖΟΥ Β Α ΠΕΡΩΜΑ ΤΗΡϚ
 ΟΥΧΑΙ ΕΤΑΡΪΩΝΤ ΕΒΟΥΝ ΝΧΕ ΠΕΖΟΥ ΝΠΙ-
 ΜΑΡΤΥΡΟΣ ΕΘΟΥΑΒ ΕΤΕ ΦΑΙ ΠΕ ΣΟΥΚΓ ΝΦΑΡ- 20
 ΜΟΥΘΙ ΑΡΩΒΤ ΝΝΗΕΤΕΡΝΑΒΪΤΟΥ ΤΗΡΟΥ ΝΕΜΑϚ
 ΟΥΟΖ ΑΥΪ ΖΑΡΟϚ ΝΧΕ ΝΕΡΑΛΛΩΟΥΪ ΕΥΧΩ ΝΜΟΣ

ρλ. α. ΧΕ ΑΚΟΥΩΩ ΝΤΕΝΣΟΒΤ ΝΑΚ ΝΑΩ ΝΤΕΒΝΗ
 ΝΤΕΚΑΛΗΙ ΕΡΟΣ ΑΡΕΡΟΥΩ ΝΧΕ ΖΩΡΑΤΩΡ
 ΕΡΧΩ ΝΜΟΣ ΧΕ ΡΩΝΒ ΝΧΕ ΦΤ ΧΕ ΤΝΑΜΩΙ 25
 ΝΝΑΦΑΤ ΙΧΕΝ ΙΛΗϚ ΩΑ ΠΤΟΠΟΣ ΝΠΙΛΓΙΟΣ
 ΓΕΩΡΓΙΟΣ ΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΑΒ ΑΥΤΩΟΥΝΑΥ
 ΑΥΩΕΝΩΟΥ ΕΠΤΟΠΟΣ ΝΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΑΥ-
 ΧΙΜΪ ΝΖΑΝΚΕΜΗΩ ΕΥΘΟΥΗΤ ΕΥΕΡΩΦΗΡΙ ΝΝΙΧΟΜ

ρλ. β. ΝΕΜ ΝΙΖΜΟΤ ΝΤΑΛΒΟ ΕΤΩΩΠ ΕΒΟΛΖΙΤΕΝ ΠΙΛ- 30

- ριος γεωργιος ζωστε ἵτερερ ωφηρι ἵχε
 ζωγραφτωρ εφναγ ἑνιω† ἵωφηρι nem νιταλδο
 ἑτωπ εβολζιτεν πᾶριος γεωργιος ογος
 αq† ἵνεqαωρον ἑβογν βεν ρωογτq ἵζητ
 niben αcωωπι δε ἑτα ποικονομος ναγ 5
 ἑνινιω† ἵωφηρι ἑτα ζωγραφτωρ τητογ ἑβογν
 ρλ̅. a. αqλ̅μονι ἵμοq βατοτq ἵαβοτ ̅ εφογωμ
 ογος εqco nemαq βεν ογρωι βεν πᾶβοτ
 ἵμας ̅ ̅ κατα ογ†μα† ἵτε φ† ἵ πωηρι
 ἵζωγραφτωρ τωvq αqι ζινα ἵτεqḗμι χε ογ- 10
 πετωπ ἵπεqιωτ ἑτεἵπεqζωλ ἵθοq nem
 νηḗθνηογ επωαι ζωc τε ἑρε ζωγραφτωρ ca-
 βογν εqcaxi nem ποικονομος εθε πεq-
 ωηρι εqχω ἵμος χε ογον ογωηρι ἵτηι ἑρε
 ρλ̅. b. ογδεμων nemαq εqζωογ ἑμαωω εq† ἵζαν- 15
 νιω† ἵβici ναqτωvο ζωc τε ἵτογχοc ἵογ-
 μηω ἵcοπ χε nanec ναq ἵτεqμογ ἑzοτε
 ἑωνḡ εqχη βεν ναιβαcaζανoc ἑωωπ ἵτε φ†
 nem πᾶριος γεωργιος † ἵπιογχαι ναq ωα
 παicηογ ἵκερομπι †ναενq νακ ἵται ωαροκ 20
 ἑπαιμα ἵτα† ἵζαννιω† νταιο ἑπεqτοποc
 ρλ̅. a. ἑzοτε φαι πεχε ποικονομος ναq χε χναz†
 χε ογονωχομ ἵφ† βεν ζωb niben ογος
 †ναz† χε ζωb niben ερε νηḗθογav ναερετιν
 ἵμωογ εγḗδοιτογ ογος ἵνεzλι ερατχομ 25
 βατοτογ βεν πεqραν παλιν ccbηογτ βεν
 πιεγαρreλιον κατα ιωαννην χε φηḗθναz†
 ἑροι νιzβηογἵ λ̅νοκ ἑτἵρι ἵμωογ εqḗαιτογ
 ρλ̅. b. ζωq ζαννιω† ἑναι εqḗαιτογ αcωωπι δε
 εγcaxi nem νογḗρηογ ζηππε ic πωηρι ἵζω- 30

ΓΡΑΤΩΡ ΝΕΜ ΖΑΝΚΕΜΗΩ ἸΒΩΚ ΑΥΙ ΕΥΤΑ-
ΛΗΟΥΤ ἘΝΙΖΘΟΡ ΑΥΔΩΙ ἘΡΑΤΟΥ ΖΙΡΕΝ ΦΡΟ
ἸΠΙΤΟΠΟΣ ΑΦΩΙΝΙ ἸΣΑ ΠΕΡΙΩΤ ΑΦΧΕΜΩ ἸΑΤΕΝ
ΠΙΟΙΚΟΝΟΜΟΣ ΑΦΙ ΖΑ ΠΕΡΙΩΤ ΑΥΣΑΧΙ ΝΕΜ
ΝΟΥἘΡΗΟΥ ΖΟΣΟΝ ΕΥΣΑΧΙ ΝΕΜ ΝΟΥἘΡΗΟΥ ΙΣ 5

ἸΛΕ. Α. ΠΙΔΕΜΩΝ ΑΦΙ ἘΒΟΥΝ ἘΠΙΛΛΟΥ ἸΟΥΖΟΤ ἸΕΝ
ΟΥΖΟΤ ΑΦΒΙΤ ἸΜΟΩ ἸΟΥΝΙΩΤ ἸΝΑΥ ἘΡΕΡΩΩ
ΧΕΩΣΦΗΙΤ ἘΒΟΛ ΟΥΟΖ ΑΦΤΩΝΩ ΑΦΩΩ ἘΒΟΛ
ἸΕΝ ΟΥΝΙΩΤ ἸΣΜΗ ΧΕ ἸΒΟΚ ΝΕΜΗΙ ΖΩΚ ΓΕΩΡ-
ΓΙΟΣ ΕΚΤ ἸΚΑΖ ΝΗΙ ἘΜΑΩΩ ὦ ΒΙἸ ἸΝΟΚ 10
ΓΑΡ ἸΝΟΚ ΟΥΠΕΡΕΜΟΥ ἸΜΟΝ ΖΛΙ ΝΑΩΖΙΤ ἘΒΟΛ
ΟΥΟΖ ΑΦΧΩ ἸΖΑΝΝΙΩΤ ἸΧΕΟΥἸ ΧΕ ὦ ΒΙἸ ΧΝΑΩ-
ΖΙΤ ἘΒΟΛ ΑΝ ὦ ΓΕΩΡΓΙΟΣ Ἰ ΠΙΓΙΟΣ ΓΕΩΡΓΙΟΣ

ἸΛΕ. Β. ἸΝΖΑΝΝΙΩΤ ἸΩΑΩ ΝΑΩ ΠΑΛΙΝ ΟΝ ΑΦΩΩ ἘΒΟΛ
ἸΕΝ ΖΑΝΝΙΩΤ ἸΒΡΩΟΥ ΧΕ ὦ ΓΕΩΡΓΙΟΣ ΑΚΤ- 15
ΒΙΣΙ ΝΗΙ ΟΥΟΖ ΑΦΩΡΚ ἸΖΑΝΝΙΩΤ ἸΛΑΝΑΩ
ΕΦΧΩ ἸΜΟΣ ΧΕ ΑΚΩΑΝΧΑΤ ἘΒΟΛ ἸΝΑΚΟΤΤ ἘΡΩΩ
ΑΝ ΩΑ ἘΝΕΖ ΕΤΑ ΠΙΔΕΜΩΝ ΣΑΤΩ ἘΘΜΗΤ ΑΦΙ
ἘΒΟΛ ἸΒΗΤΩ ΟΥΟΖ ἸΠΕΡΤΑΣΘΩ ἘΡΩΩ ΧΕ ΩΑ
ἘΝΕΖ ΠΑΙΡΗΤ ΑΦΟΥΧΑΙ ΣΑΤΟΤΩ ΑΣΩΩΠΙ ΔΕ 20

ἸΛΕ. Α. ΕΤΑ ΖΩΓΡΑΤΩΡ ΝΑΥ ΕΠΕΦΩΗΡΙ ΕΤΑ ΠΙΔΕΜΩΝ
Ἰ ἘΒΟΛ ἸΒΗΤΩ ΑΦΤ ἸΖΑΝΚΕΜΗΩ ἸΔΩΡΟΝ
ἘΒΟΥΝ ἘΠΤΟΠΟΣ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΕΦΩΕΠ
ΖΜΟΤ ἸΤΟΤΩ ἸΦΤ ΑΦΩΑΝΙ ἘΠΕΖΟΟΥ ἸΠΙΛΓΙΟΣ
ΓΕΩΡΓΙΟΣ ΚΑΤΑ ΡΟΜΠΙ ΩΑΦΙΡΙ ἸΟΥΝΙΩΤ ἸΛΡΙΣ- 25
ΤΟΝ ἘΝΙΖΗΚΙ ΝΕΜ ΝΙΧΗΡΑ ΝΕΜ ΝΙΟΡΦΑΝΟΣ
ἘΡΕ ΠΕΦΩΗΡΙ ὈΖΙ ἘΡΑΤΩ ἘΡΩΟΥ ἸΕΝ ΟΥΡΑΩΙ
ΕΥΩΟΥ ἸΦΤ ΝΕΜ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΩΑ ΠΕ-
ΖΟΟΥ ἸΤΕ ΠΕΦΜΟΥ.

ῥλ̄ς. β. †ωφηρι ἵμας ζ ἵτε πᾶριος γεωργιος.

αϝωπι δε ἐταγλῶαι ἵχε νιβωκ ἵτε πτοπος
ἵπᾶριος γεωργιος ἅ ποικοινομος εἰρογϝω
ἐβολ ζινα ἵσεθωογ† ἐβογν ἵνιᾶπαρχη nem
νιζωρον ἐτογ† ἵμωογ ἐβογν ἐπτοπος
ἐθογав ἵτε πᾶριος γεωργιος ἐπι δε ϝαρε
ογμнϝ ἡανογϝηρι ἵζανζωρον ιε ζανϝερι

ῥλ̄ζ. α. ιε ἵογτεβνωογῖ ἐβολζεν τογχωρα εγ†
ἵμωογ ἐπτοπος ἵπᾶριος γεωργιος εἴβε
νιχοm nem νιϝφηρι ἐναqίρι ἵμωογ ογοζ
ογμнϝ ἵςζιμι ἵαδρην ἐϝωπ ἵτογϝω ἵμωογ
nem ζαντεβνωογῖ ἐβογν ἐπιτοπος ϝαγμici
ογοζ. ογμнϝ ἵχοι εγερζωτ ἡεν φιοm ἅρε-
ϝανογχιmων τωνq ἐχωογ ἵτογερκγντι-

ῥλ̄ζ. β. νεγιν (sic) ἡεν †ογνογ ϝαρε †βοῆθια ἵτε
φ† ταζωογ ἵχωλεm ἵτε πογχοι νοζεm
ϝατογμονι ἐπιλγμнн ογοζ ογμнϝ ἵτεβнн
ἐϝωπ ἵτε πογннб ωϝ ἵμωογ ἵτεqϝτεm-
тнitoγ ϝαρε νιτεβνωογῖ μοϝι ἵμαγᾶτογ
ϝατογϝε ἐβογн ἐπεqтоπος εἴβεογ †φiri
εἴβε νιτεβνωογῖ ἵμαγᾶτογ ναι εἴμοϝι

ῥλ̄н. α. ἵμαγᾶτογ εγζελ ἐπιτοπος ἵταχω ἵςωι
ἵναινιϝ† ἵϝφηρι ναιϝε ἵατψγχη nem ναι
ῶνι nem ναιχοm nem ναινογв ναι ἐϝαγμοϝι
ἵμαγᾶτογ ἡεν πᾶнр ἵφ[r]н† ἵνιζαλα†
ϝατογζωλ ἐπτοπος ἵπᾶριος γεωργιος ἡεν
†βοῆθια ἵτε φ† ἐτωνб ζωс те ἐρε ογχοι
ερкγнзинеγин ιε ζανϝε ιε ἡансбай ιε ζан-
ноγв ιε ζаннтос ἐτογci† ἵμωογ ἐφιοm ἡεν

- πλῆ. β. οὐναρ† βεν φραν ἡπιᾶριος γεωργιος
 ωαγθενωογ ἡμαγᾶτογ βεν πᾶνρ ωατ-
 ουωε ἐβογν ἐπερτοπος ναι ἡνιω† ἡχομ νεν
 ναιωφηρι ετοω ἐρε ουον νιβεν ναρ† ἐρωογ
 ουορ ἐρε ζανκεχωογνι οι ἡαθναρ† ἐρωογ 5
 ουαι δε ἐβολβεν νιβοκ ἡτε πιτοπος αqδρι
 ερκωλπ ἡνιενχαι ἡτε πιτοπος εqδῖ ἡμωογ
 ρλῆ. α. ἐβογν ἐπερνι ἡ πῖμαρτγρος ἐθογαν ωογ
 ἡζητ ἐχωq ωα πχωκ ἡῆ ἡρομπῖ χε παντοc
 qναερμετᾶνοιν ἐχεν νεqνοβῖ ἡταχω νaq 10
 ἐβολ ἡθοq δε ἡπαqχα τοτq ἐβολ¹⁾ εqῖρι
 ἡπαῖρη† ἀλλα φῖ νιβεν ἐτογνα† ἡμωογ
 νaq χε βῖτογ ἐπιτοπος ωαqβῖτογ ἐπερνι
 ἡτεqςζῖμι ἡφρη† ἡιογδασ ἡπῖχογ ερκωλπ
 ἡσα πῖωτηρ ἐβολβεν πῖκλοcοκομων εqδῖ 15
 ρλῆ. β. ἡμωογ ἐβογν ἐτεqςζῖμι ἐτρωογ νῖ τηρογ
 ἐτογ† ἡμωογ ἡπῖωτηρ ωαqτῖτογ ἐπῖ-
 κλοcοκομον ἐτοτq ἡιογδασ ἡθοq ζωq ωαq-
 κολπογ ἡτεqτῖτογ ἐτεqςζῖμι ἐτρωογ εῖβε
 φαι ρω ἡ πῖνιω† ἡπῖρασμοc ταqοq ζωc 20
 τε ἡτεqοxζq ἡμαγatq ἐπῖ δῖ νῖκεμαθῖτηc
 τηρογ ἡχεν ἐτα πῶc θαωογ ἐ†μετᾶποc-
 ρλῆ. α. τολοc αγχω ἡcωογ ἡνογνι νεν ἡογζῖομι
 νεν ἡογφῖρη αγογᾶρογ ἡσα πωῖρη ἡφ†
 ἐτονb ωατεν ἡογδασ ἡμαγatq ετε ἡπεq- 25
 μοωῖ ἡσα πεqῶc ἀλλα εqζηλ ἐβογν ζα
 τεqςζῖμι εqωοπ βεν παῖδωβεν ἡογωτ νεμαc
 εῖβε φαι ἡ πῖδῖαβολοc χεμ μανογορ ἡβῖτηq

1) The Ms. writes ἡπαqχα τοτq ἐβολ twice.

- ωατεραις ἡωεμμο ἐφ† παρη† οὔον νιβεν
 εἰναςωτεμ ἡσα ἡογςζιμι ἐτζωοῦ ωατοῦαι-
 ρ̄μ. β. τοῦ ἡωεμμο ἐφ† εταρθαμιωοῦ παικε οὔαι
 δε ζωq ναqoi ἡβοκ ἐπτοπος ἡπιᾶριος γεωρ-
 ριος εὔ† ἡτεqχρη[α] ναq κατα φρη† ἡνεqω-
 φηρι τηροῦ ωαqῶιτοῦ ἐβοῦν ἐπερηι ἡπεqχα-
 τοτq ἐβολ εqκωλπ ἡσα νιενχαι ἡτε πιτοπος
 εqῶι ἡμωοῦ ἐβοῦν ἐπερηι μενεσα ναι ἡ πι-
 ρ̄μ̄. α. μαρτγρος ἐθογав χω ἡογδεμων ἐβοῦν ἐροq
 εqζωοῦ ἐμαωω αq† ἡζαννιω† ἡῖσι ναq 10
 ἡπιἐζοοῦ nem πιἐχωρζ οὔοῡ ἡ πιδεμων ἡνι
 ἡμοq ἐβοῦν ἐτεκκλησιᾶ λqсахи ἡῖηтq
 εqχω ἡμος χε ἡнок ρω αἰῶλι ἡογμнω ἡενχαι
 ἡτε πιτοπος ἐβοῦν ἐпани ζωλ ἐβοῦν ἐпани
 ρ̄μ̄. β. τετεннахеμοῦ ἐταγζωλ δε αὔхеμοῦ κατα 15
 neqсахи μενεσα ἡβοτ ἡ εqωоп ἡен ναῖῖσι
 ἡπαρη† ἡ πᾶριος γεωργιος ωензнт ἡароq
 λqталбоq οὔοῡ ἡ πιοικονομος зитq ἐβολῖен
 πιτοπος οὔον δε νιβен ἐταγςωтеμ αὔтωоῦ
 ἡφ† nem πᾶριωс γεωργιος. 20

ρ̄м̄. α. †ωφηρι ἡμαρ ἢ ἵτε πᾶριος γεωργιος.

ne οὔον οὔρωμι δε ἡрамаῶ ἡен tantio-
 χιᾶ ἐπεqpan πε εὔлогιος ере οὔον οὔχοι
 ἡтаq еqерзωт ἡен фиом еqерзωв ἡен
 оγнιω† ἡπραγματα πирωми δε ne оγнант 25
 пе εὔ† ἡζανнιω† ἡагаπн ἡнизньки nem¹⁾

1) The Ms. writes nem wrice.

νιχωβ ναρ† ἡξανπροσφορα nem ζανὰ-
 5 Μ.Β. В. παρχη ἡεκκλησιὰ νιβεν ἄντε ἀνποχιὰ τεγ-
 βακι εἰρι νουγιω† ἡαριστον ἡνικληρικος
 τηροῦ ἄντε τεγπολις ἡσοπ εἰ ἡ†τρομπι οὔος
 εἰοῦωμ εἰσω nem πιαρχηἡεπισκοπος νου-
 5 μινω ἡσοπ εἰτωβς ἡφ† ἡσνοῦ νιβεν εἰζηλ
 δε οἡ ἐπιωτεκωοῦ οὔος ναρε οὔον οὔμινω

5 Μ.Γ. Α. ἡμετραμαδ ωοπ ναρ πε εἰζηλ ἐπιτοπος
 ἡπᾶριος γεωργιος νουμινω ἡσοπ οὔος οἡ
 εἰζηλ ἐπερῆνιω† ἡἐζοοῦ ἡωαι ἔτε φαι πε 10
 σοῦκῖ ἡφαρμοῦοι ναρωληλ πε ζεν πιτοπος
 εἰ† ἡοὔθερμεσι ἐβοῦν ἐπιτοπος οὔος ἄντε-
 ροῦωμ ἡτερσω nem πιοικονομος ἡτερτασθο
 ἐπερῆνι βεν οὔζιρῆνῃ ἀσωπι δε μενενσα

6 Μ.Γ. В. ἡβ νρομπι εἰρι ἡπαρῆ† ἡ πιδιὰβολος πιχαχι 15
 ἄντε οὔον νιβεν εἰναζ† ἐπχс αἰχος ἐροῦ
 εἰβε νερμετῆαητ ἐναεῖρι ἡμωοῦ αἰτοῦνος
 οὔνιω† ἡρνοφος ἡχακι βεν φιομ nem οὔχι-
 μων πιχοι δε ἄντε εὔλογιος ναρμονι ἐπιχρο
 πε νινεῖ δε αἰερζο† χε ἡνε πιχοι τακο ἡα- 20

7 Μ.Δ. Α. ρωοῦ ἡσεζωλ βεν φιομ αἰτωοῦνοῦ αἰῖνι
 ἡνικεγος ἐπιχρο nem νογζβωс ἡἀναγκε-
 ον τηροῦ ἐπιχρο αἰερπιεχωρς τηρῖ εἰερ-
 ζῆνι τοτε ἡ πιθνοῦ ζωλεμ ἡπιχοι ἡποῦεμι
 χε ἐταρζωλ ἐθων ἐτα πιοῦωινι δε σωρ ἐβολ 25
 αἰβιςι εὔκω† ἡποῦχιμι ἡπιχοι ἄντε εὔλο-
 γιος αἰῖ ἐζρῆνι αἰταμε εὔλογιος ἐζωβ νιβεν
 ἐταῦωπι ἡθοῖ δε nem τερςζιμι ναγριμι

8 Μ.Δ. В. πε οὔος ναἰερζῆνι μενενσα ναι αἰωεπ
 ζμοτ ἡτοτῖ ἡφ† εὔχω ἡμος χε πετεζναῖ 30

- ἱπὺς μαρεφωπι μαρεφ φραν ἱπὺς ωπι
 ερσмарωογт ωα ἐνεξ ἄρεωαν φ† ογωω
 ρηαερπιναι νεμαν ἵτενεαμιδ̄ οη ἵκεχοι
 ἱπεερη† ναι δε εγχω ἱμωογ ἵνογερηογ
 ρ̄μ̄ε. α. εγ†νομ† ἵνογερηογ βεν πὺς ἵθωογ δε
 ναγταχρογ πε ἔχεν νιχρομα ετχη ἵτοτογ
 зηппе ic πιαῖβολος αητογνος κε πιασμος
 ἐзρηι ἔχωογ εροι ἵνιω† ἐφαι ογρωμι δε
 ἵρεμῖχημι ερδὶ ἵстребла ἑμαωω βεν †мет-
 соми ἐταγκω† δε ἵσωγ ἐβοοβεγ αητωνγ 10
 αηφωт αqὶ зичен φιοη κατα ογ†μα† δε ἵτε
 ρ̄μ̄ε. β. псатанас αηξιμι ἵογχοι егерзот етантио-
 χιᾶ αηᾶλνι ἐρογ αqὶ ἑμμαγ αηωπι δε βατεν
 пнι ἵεγлогιος мененса занкекоγχε ἵἐзоογ
 ерхн баτεν пнι ἵεγлогιος αηωπι наq ἵер- 15
 гатнс ἵромпи β† αq̄еми ἐзωв нивен ἐт βен
 пнι ἵεγлогιος ἱπογ̄еми χε ογconi πε αγχα
 ρ̄μ̄ε. α. πογзнт ἐβολ νεμαq ἵθογ δε αηξιμι ἵκε β
 ἱпараномос ἱπεερη† αηερωφηρ ἐρωογ
 ката φρη† ἐρε †гграфн хω ἵмос χε ωаре 20
 πιογαι πιογαι тоmq нем φнет̄о̄ни ἵμογ
 ἵθωογ δε аγсоб̄ни нем ноγ̄ερηογ ероγκωлп
 ἱпнι ἵεγлогιος асωπι δε ἐта п̄езоογ
 ἱпимартγρος βонт ἐβογн̄ ете φαι πε соγ̄к̄г
 ρ̄μ̄ε. β. мфармоγ̄еи ᾶ εγлогιος севтωтq нем зан- 25
 кемн̄ω ἵρωми немαq ероγωенωογ ἐπιτοπος
 асωπι δε εγχη ἵμαγ ката φογωω ἵφ†
 атωоми ἵεγлоги[ос] ωπι асмоγ ас̄т̄о̄нс ἵχε
 те̄р̄с̄з̄ими нем не̄р̄с̄н̄ноγ аγωенωογ аγ̄rimi
 ἐрос αγχω ἱπиремῖχημι βατεν пнι ἵθογ 30

- ρμζ. α. δε αqτωνq αqωε naq ἐβογν ἐπινι ἡχωλεμ
 nem neqκεωφηp αqδoλoγ nemαq ἐβογν ἐπινι
 αγογωμ oγo2 αγcω αγep πiε2ooy τηpq
 eγωωλ ἡca πηι ἡeγλoγioc αγώλι ἡnιnoγb
 nem nι2ατ nem nickeγoc τηpoγ eθnaneγ 5
 αγximi δε on ἡπαιρη† ἡoγxoi ἵτε pako†
 αγταλωoγ ἐpoq αγι ἐβογν ἐpako† αγφepω
 ρμζ. β. nickeγoc τηpoγ ἵτε eγλoγioc 2ι †αγωpa
 αγτηitoγ ἐβολ2α oγμηω ἡnoγb αγταλωoγ
 ἐxен nickeoγon 2ωc te ἡtoγep ἡ ἡωo ἡλoγ- 10
 κοxι acωωπι δε ἐταqι ἡxe eγλoγioc ἐβολῃen
 πtoπoc ἡπiαριoc γεωργιος αγximi ἡtepc2imi
 nem nh ἐtenoγq τηpoγ eγep2hbi αγταmoq
 ἐφhἐταqωωπι .αqepἡka2 ἡ2hт eμαωω ἡoγ-
 ρμῃ. α. mῃω ἡe2ooy menenca nai αqxeμnom† 15
 πo2 αq†ωoγ ἡφ† eγxω ἡmoc xe πεte2naq
 ἡπo2 μαpeqωωπι nh δε ἐταγώλι ἡφhἐτεn-
 taq αγωeνωoγ ἐxhmi ἐnica ἡτε πεpeμoγn
 αγωωπι ἡμαγ ἡ oγai ἐβολ ἡῃhtoγ ωωpт
 αqep2eμων αqωε naq ἡπογῆmi xe αqωε naq 20
 ρμῃ. β. ἐθon menenca 2ankoγxι δε ἡe2ooy ἡ oγxωνт
 ωωπι 3en θμη† ἡπiβ αγmiωi nem noγῆrhoγ
 ἡ πipeἡἡxhmi τωνq 3en тφaωi ἡπieχωp2
 αqbi ἡoγcηqι αqῃωтeв ἡπεqωφhр ἡπεqῆmi
 oγo2 αqτωνq αqbi nιnoγb τηpoγ αqωε naq 25
 ἐ†παλhctиhн ἡxωpa αqωωπι eγbi† 3en
 2anMETωωт eqoγωm oγo2 eγcω 3en nιxphma
 ρμῃ. α. ἡte eγλoγioc ἡoγniω† ἡchoγ eγλoγioc δε πi-
 xpicтиaнoc 3en oγmeθmhi nem eγφγmiα (sic)
 тepc2imi ἡλhθoc kaтa φ† ἡπογxa totoγ 30

ἐβολῆεν νιπροσφορα нем νιᾶπαρχη ογορ
 νοῦἀγραπὴ βεν νιῆροοῦ ἡῶαι εὔρι νιμωοῦ
 ἡνιζηκι нем νιχωβ ἡφρη† ἡωορη ἡποῦκορ-
 ρῆ. β. ροῦ ἀρ† ἡνεράποθηκη ἐβολ нем ζωβ νιβεν
 ετωοп ναρ ἐταροῦῶ δε ερβο ἡζωβ νιβεν
 ἐτωοп ναρ ἂ πιῆροοῦ ἡτε πимартγρος
 ῥωνт ἐβοῦν ογορ ἂ εὔλοριος сахи нем
 теқсғимі ерхω ἡμος хе зһппе ic нирωми
 тһроу ἡτε †баки сеҗһл ἐптоπος ἡπιαριος
 γεωργιος ἡμον зһми ἡтотен ан еθрен†

ρῆ. α. ἡται ροппи ἀλλὰ ic φ† нем πᾶριος γεωρ-
 гиос ерғенау ἐпензохзех асероῦῶ ἡхе
 теқсғимі ἡμᾶינוῦ† пехас ναρ βεν οὔθεβιῶ
 хе †ῆми пасон хе ἡмон ἡтотен ἡзли ан
 ογορ ἡмон зли ἡρωми натензоῦтен ан хе
 анерзһки ἀλλὰ зһппе ic ωθһн †† ἡтһи ἂли
 θαι εθнанес мһис ἐβολῆεν πιθермесι ἡтекω-

ρῆ. β. темκωρқ ἡ†просфора ἡτε питоπος ἐтақ-
 сωтем ἐнаи ἡтотс ἡтеқсғимі ἡнеқбал †ермн
 агримі ἡпῆ παλιν он ἂ εὔλοριος сахи нем
 теқсғимі еθве †зһми нем пихко ἐβολ ἡте
 пимωит асероῦῶ ἡхе †макариᾶ εὔφимιᾶ
 есхω ἡμος хе пасон εθнанеқ τωнк зωл
 ѡа некωфһр παντως φ† натһиκ ἐzanмет-

ρῆ. α. ѡензһт ἡпоуῆθo ἡсе† ἡοὔθερмһси наκ
 епоῦѡап ἡтектеммо ἡтекхриᾶ зина ἡтек-
 зωл ἐпитоπος βεν οὔзирһнн агωтем† наκ
 ἡπιθермесι † ἡтаиωθһн ἡнирωми етзһл ἐпи-
 тоπος петезнақ ἡпῶс μαρεқωпи ақсωтем
 де ἡсωс ақтωнq ақѡе нақ за οὔѡфһр ἡтақ

- πεχαϑ ναϑ χε †ογωω ἐχω ἐροκ ἰπαιμϑστη-
 ὡ. B. ριον ἵθοοϑ δε πεχαϑ ναϑ χε σαχι παμενριτ
 ἵσον πεχε εϑλογι[οϑ] ναϑ χε ιϑ πεζοοϑ
 ἰπἰλγιοϑ ρεωργιοϑ αϑβωντ ἐβοϑν †ογωω
 αν ἐκωρϑ ἰπικοϑχι ἵδωρον ἵτε πιτοποϑ 5
 ἐ†† ἵμοϑ ἐβοϑν ἵτε ἵρομπι ζηππε ἵμον
 ζλι ἵτοτε ναν ἵται ρομπι κεμι ζωκ ἐννὲ-
 ταϑωπι ἵμοι τηροϑ †νοϑ χε παωφηρ
 ὡ. A. παντωϑ †ναξιμι ἵοϑερμεϑι ἵτοτκ ἐποϑ-
 ωπ ωατε φ† διἵωιτ νηι ἵταερζωβ ἵερ- 10
 ρατηϑ ἵταμαζϑ ἐβολ ζοϑον εϑσαχι ἅ νεϑβαλ
 †ερμη οϑοζ πεχαϑ ἵεϑλογιϑοϑ χε ὦ πιϑον
 ἐθνανεϑ εῶβεοϑ εκχω ἵναι νηι ζανκε-
 χωοϑνι ἰπαιρη† ετοι ἵβωκ νακ ωα φοοϑ
 †νοϑ χε εῶβεοϑ εκχω ἵναι νηι εῶβε οϑερ- 15
 ὡ. B. μεϑι ϑωνβ ἵχε φ† χε ακωανερϑτιν ἵμοι ἵ
 ι ἵλοϑκοχι †νατηιτοϑ νακ ζινα ἵταβι
 ἵπϑμοϑ ἵπιμαρτϑροϑ αλλα ιϑ ῑ νλοϑκοχι
 ἵτοτ ἵπαιμα διτοϑ νακ ακωανερχηρἰα ον
 †να† νακ ἵθοοϑ δε αϑβιτοϑ αϑὲνοϑ ζα 20
 τεϑςζιμι εϑχω μμοϑ χε †ναζ† ἐφ† νεμ
 πἰλγιοϑ ρεωργιοϑ ἐτανζι πενρωοϑω τηρϑ
 ὡ. A. ἐροϑ χε ϑναερπἰναι νεμαν ἵκεϑον πεχε
 τεϑςζιμι ναϑ χε ἅ φ† θαωκ ἐπιϑερμεϑι
 ἵθοοϑ δε πεχαϑ χε πζμοτ ἵφ† ωεπ νεμ 25
 π[μ]αρτϑροϑ ἐθοϑαβ ἐταιωϑenni ζα πανιμ
 ἵρωμι λιταμοϑ ἐζωβ νιβεν αϑχοϑ νηι χε
 ἐωωπ ἵτεκερχηρἰα ἅμοϑ νηι ἐπαιμα ἵτα†
 νακ ἵπεῖτεκερχηρἰα ἵμοϑ ἵθοϑ δε αϑραωι
 ὡ. B. ἐμαωω αϑωεπζμοτ ἵτοτϑ ἵφ† οϑοζ αϑ- 30

- τωνη ἵχε εὐλογιος ἀγταλος νημ νη τηροῦ
 ἐθενεμας ἐτζηλ ἐπιτοπος ἵτε πᾶριος γεωρ-
 ριος ζηππε ις πῖρωμι ζωη ἐταρκωλπ ἡφνέ-
 τετα εὐλογιος ἐταρμωκμεκ ἡβρηι ἡβητη
 πεχαρ χε †ωοῦν χε ἀιερνοβι ιςχεν ταμε-
 τᾶλοῦ ψα ἐβοῦν .ἐ†νοῦ χωρις κε νιω†
 ρῆδ. α. ἡνοβι ἐταλαιο ἐταλτωντ ἐχεν ναωφηρ δι-
 βοῦβεγ ἡεν οὔχρογ εῖβε ναι χρῆμα ἡαλλοτ-
 ριον ναι εῖναωωπι νηι ἡογκαλαςις ἡἐνεγ
 †νοῦ ις πῆροῦ ἡπιμαρτγρος ἀγβωντ
 †νατωντ ἡταωε νηι ἐμαγ ἡταωληλ ἡτα†
 ἡογκοῦχι ἡἡτος ἐβοῦν ἐρογ παντως ρηαβι
 ζμοτ ἐζρηι ἐχωι ἡπεμθο ἡφ† ἡτερῖρι ἡοῦναι
 ρῆδ. β. νημ ταταλεπωρος ἡψγχη ἀσωωπι δε ἐτα
 εὐλογιος ἱ ἐπιτοπος ἵτε πᾶριος γεωργιος
 ἀγωληλ νημ νηἐθενεμας ἀγῖ ἡατεν ποι-
 κονομος ἀγ† ἡνογδωρον ἐβοῦν οὔρογ ἀ
 ποικονομος σοῦεν εὐλογιος χερνηοῦ ἐπι-
 τοπος ἡτεμρομπι κατα τερκαρς εφογωμ
 οὔρογ ερσω νημας. ἐτατοογῖ δε ωωπι ἀγῖ
 ρῆε. α. ἐβοῦν ἐπιτοπος ἀγωληλ ἀγδρι ἐρατοῦ ψα
 τογχω ἡ†εγναζις ἐβολ ἀγῖ ἐβολ ερμωωι ἵχε
 εὐλογιος νημ νεqrεμῖβακι χε εῖναρωλ
 ἐ†ἀρωρα ζηππε ις πῖρεμῖχημι ἐταρωωλ
 ἡπῃ ἡεὐλογιος ἀγῖ ἐβοῦν ἐζραγ ρι †βῆνῃ
 ἵτε πιτοπος ἐρε †κασοῦλι ἵτε εὐλογιος
 τοι ἐρογ ἐρε νῖνογβ μῆρ ἡαβοῦν ἡμογ ἀγ-
 ρῆε. β. σογωηγ σατοτοῦ ἀγροχι ἐβοῦν ἀγᾶμονι
 ἡμογ ἡθογ δε ἀγογωω ἐφωτ πε ἡθωογ δε
 ἀγσονργ ἀγενγ ἐρατγ ἡποικονομος πεχε

ποικονομος ναq xε ακεροq ἵνικεγος ἔτακ-
κολποq ἵθοq δε πεχαq xε ἵπικελπ ἑλι παῦc
εγλογιος κωογν ζωq xε αιερρομπι cноγ†

ρῆς. α. ἵεργατης νακ ἵπικελπ ἑλι ἐβολῆεν πεκνι
ἐνεξ τακασογλι ρω τε θαι ἔταιωοπε ἐβολ- 5
ῆεν †άγωρα πεχε ποικονομος ναq xε χναῖ
νεμνι ἐβογν ἐπιμανερωωογῶι ἵτε πιάριος
γεωργιος ἵτεκωρκ ннι ἵφραν ἵφ† нем
πιάριος γεωργιος xε ἄнок an ἔταικολποq
ἵτεκωε νακ ἵθοq δε αqραωι xε qнаер ἐβολ 10

ρῆς. β. ἵτεqωε ναq αqωω ἐβολ eqxω ἴμος xε май
нивен ἔτεκογaωq †наωрк ναк ἵρη† нивен
ἔτεκογaωq αqбι†q δε xε qнаωрк πεχε ποι-
κονομος xε cθoq ннι ἐφaзoγ ἄ φαι cωтп
ναq ἵφμοq ἐзoтe πωνῆ †xω ἴμος нωтeн 15
xε icxen ἔτε пирωми на† нῆ† ἵωенφат xε

ρῆς. α. eqнаωрк ἄ πιάнаω ωωп ἐροq ἵπεμεθο ἵφ†
ἄнок δε ἄ πιάριος γεωργιος κнн ἔтаμοι
ῆен θpαcогι ῆен παιεxωρз xε cenaini гa-
рок ἵoγpωми ῆен pас† ἔтаqκωлп ἵπεтeн 20
тнι ἵπεpχαq ἐβολ an eкepвacанизин ἴμοq
ωате† нак ἵπεтаqκολп тнq oγoз ἄнок
ἵπика† ἐπιзoрама ωa †ноу αqepкeлeγин

ρῆς. β. δε αγῖνι ναq ἵμανκλαβι ῆ ἵβεpи ἔтаγeноу
δε αγ† ἵzanниω† ἵωaω ναq ἵθοq δε наq- 25
xω ἵρωq наqсахи ап пе ποικονομος δε
αqωрк eqxω ἴμος xε пекcωма наcen παι-
ма[n]κлаβι ἐβολ an ωa ἵτεκμοq ιe ἵτεκ†
ἵνικεγος ἔτακκολποq αqepкeлeγин δε
ἐβαωq ἐβολ ἵнеqзвoс eзнаq an ἐ† ἵzan- 30

ῤῥῆ. α. μῆω ἡωαω ναρ ἑταγβαωρ δε αχξιμι ἡνι-
 νογβ σαβογν ἡμορ πεχωογ ξε ογ νε ναι
 ἡθορ δε αφογωωτ ἡμωογ ερξω μμορ ξε
 αιερνοβι παῶτ αφογωνρ ἑβολ ἡπεμθο ἡνι-
 μῆω βεν ὀμη† ἡπιτοπορ ἡτε πὰριος γεωρ-
 ριος ἡθορ δε αφερὸμολογιν ἡζωβ νιβεν
 ἑταγωωπι ἡμορ ἑταγ† ἡζανκενιω† ἡωαω

ῤῥῆ. β. ναρ αγριτγ ἑβογν ἑογρι ἡχακι ογορ
 αγχαρ ἡατογωμ ἡατσω ρωρ τε ἡτερμογ
 ἑτα ἑγλογι[ορ] δε βι ἡνινογβ αρ† ῥ̄ 1
 ἡλογκοχι ἑβογν ἑπιτοπορ αqιρι ἡογνιω†
 ἡαριςτον ἡνιζηκι nem νιχωβ εραωι ερωεπ
 ρμοτ ἡτοτγ ἡφ† nem πὰριος γεωργιος

ῤῥῥ. α. φῆῆτιρι ἡνιχομ nem νιωφηρι νινογβ δε
 ἑταγχεμογ ἡτοτγ ἡπιρωμι ναγίρι δε ἡζογὸ 1
 ἑ ἡωο ἡλογκοχι μενεμσα ναι δε ἡ εγλο-
 ριος †ρὸ ἑπιοικονομορ αγχω ἡπιρωμι ἑβολ
 αρ† ναρ ἡῤ ἡλογκοχι nem †κασογλι εττοι
 ριωτγ αρχαρ ἑβολ βεν ογριηνη πρωμι
 δε ρωγ ἑταρναγ ἑτμετωενζητ ἡτε εγλο- 21

ῤῥῥ. β. ριος nem νιχομ [nem] νιωφηρι ἡτε πὰριος
 γεωργιος καταφρη† ἑταρταμε πιοικονομορ
 ἐπιζοραμα αρ† ἡτκε ῤ† ἡλογκοχι ἑβογν
 ἑπιτοπορ ἡτε πὰριος γεωργιος αρωωπι ερ-
 ωεμωι ἡνῆῆτωωνι ωα πὲρσογ ἡτε περμογ 21
 ἡ πὰριος γεωργιος βι ρμοτ ἑχωρ αγχα νερ-

ῤῥ. α. νοβι ναρ ἑβολ μενεμσα ναι ἡ πὰριος γεωρ-
 ριος ογονργ ἑεγλογιος βεν πιῆχωρρ πεχαρ
 ναρ ξε ἡ πῶτ σωτεμ ἑνεκπροσεγχι nem
 νεκμετναητ ροσον αιῆμι ξε πιναι ἡβητκ 30

ἐβοῦν ἐνιζηκι nem νιχωβ †ναῖρι νοῦναι
 nemak ἔεν παιένης nem ἔεν πεθνηοῦ ακ-

ζ. B. ωανοῦωω ἐζωλ ἐπεκνι χναχιμι ἡπαικενιω†
 ἡχοι ἡτακ ἐταρσωρεμ εφοπτ ἡποθηκη nem
 ωε δίτογ νακ ἐτεκπολις ζινα ἡτεκκωτ 5
 νοῦτοπος ἔεν παρὰν †ναςμοῦ ἐροκ χε
 ἡνεκωωτ ἡζλι ἡάγαθον ἔεν πεκωνῃ ασ-
 ωωπι δε ἐτα πιοῦωινι ωαι ἡ εὔλογιος σαχι

ζ. A. A. nem νιρωμι ἐζωβ νιβεν ἐτα πιάριος γεωρ-
 ριος χοτοῦ ναρ ἔεν πῆχωρς αὔερωφηρι 10
 ἐμαωω ογορ αὔταλωοῦ νοῦχοι αὔερζωτ
 ἐταντιόχιᾶ ζηππε ις πιάριος γεωργιος ἀρίμι
 ἡπιχοι ἡτε εὔλογιος ἐβοῦν ἐζραγ ἐρε οῦον
 οῦνιω† ἡπεθνανεφ ταλνοῦτ ἐρορ nem

ζ. A. B. ζανωε ἡκῦπαρισος ἡ εὔλογιος δε σοῦωνρ 15
 nem νηῆθενεμαρ αὔτωοῦνοῦ αὔταλωοῦ ἐρορ
 εὔραωι αὔενρ ἐζρηι ἐταντιόχιᾶ αὔζιωω
 ἡ†πολις τηρς ἐταγσωτεμ δε αὔτῶοῦ ἡφ†
 nem πιάριος γεωργιος ἡ εὔλογιος δε †
 ἡζαννιω† ἡάραπη ἡνιζηκι nem νιχωβ nem 20

ζ. B. A. νιορφανος ἡπερσοῦ ἡπιάριος γεωργιος ναρε
 νεφπροσεγυχη nem νεφπροσφορα nem νεφ-
 ἡπαρχη μην ἐβολ ἔεν νιῆκκλησιᾶ ἡχοῦ
 νιβεν ἀρκωτ νοῦτοπος εὔταινοῦτ ἔεν φραν
 ἡπιάριος γεωργιος πιμαρτγρος ἐθουγав ἀρ- 25
 ωωπι εὔωεμωι ἡβητρ ἡθορ nem τερςζιμι nem

ζ. B. B. νεφωηρι ωα περσοῦ ἡτε περμοῦ ἡ πιάριος
 γεωργιος δι ζμοτ ἐχωρ ἡπεμθο ἡφ† αὔερω-
 φηρετερμετοῦρο ἔεν ἡλῆμ ἡτε τφε πιμα ἐταρ-
 διωωωοῦ ἡμορ αὔερωαι nem νηῆθογав τηροῦ 30

ῥζΓ. α. †ωφηρι ἵμας θ̅ ἵτε πιάριος γεωργιος.

ασωπι δε βεν ὁμετογρο ἡδιοκληδιάνος
πιάνομός ἡωαμωε ἰδωλον φη̅ε̅τρωογ̅ ἐβολ
ογδε πκαρι τηρ̅η̅ νε ογον ογστратγλατης
βεν τεγμετογρο ἐπεφραν πε εγ̅ριος̅ ε̅φοι
ἡαριος βεν σμοτ ογος ἡ̅ε̅παντροπος̅ ε̅φ- 5

ῥζΓ. β. ρωογ̅ ἐμαωω πογρο δε διοκληδιάνος (sic)
αφ̅ωω̅ ναρ̅ ἡ̅ ἡ̅βα ἡ̅ματοι̅ ογος̅ αφ̅ογορ-
πογ̅ ἐ̅βρη̅ι̅ ἐ̅χη̅μι̅ ε̅ρογ̅ωορ̅ω̅ερ̅ ἡ̅ν̅ι̅ε̅κ̅κ̅λ̅η̅ς̅ι̅α̅
τηρογ̅ ογος̅ ἡ̅σε̅κ̅ω̅τ̅ ἡ̅ν̅ι̅ε̅ρ̅φ̅η̅ο̅γ̅ι̅ ἡ̅τε̅ ἡ̅ι̅δ̅ω̅-
λον̅ ε̅τ̅δ̅α̅β̅ε̅μ̅ βεν̅ μ̅αι̅ ἡ̅ι̅β̅ε̅ν̅ φ̅αι̅ δε̅ βεν̅ 10
π̅α̅ι̅ν̅ο̅ρ̅ε̅φ̅ι̅ ἐ̅βρη̅ι̅ ἐ̅τ̅χ̅ω̅ρα̅ ἡ̅χη̅μι̅ αφ̅ωω̅
ἡ̅ζ̅αν̅ζ̅υ̅γ̅ε̅μ̅ων̅ κα̅τα̅ βα̅κι̅ νε̅μ̅ ζ̅αν̅κο̅μ̅η̅ς̅

ῥζΔ. α. νε̅μ̅ ζ̅αν̅δ̅ο̅υ̅ζ̅ ογος̅ αφ̅ε̅ρ̅κε̅λε̅γ̅ει̅ν̅ ε̅ρο̅γ̅ο̅ς̅ο̅ν̅ζ̅
ἡ̅ν̅ι̅χ̅ρ̅ι̅ς̅τ̅ι̅α̅ν̅ος̅ τ̅η̅ρο̅γ̅ κα̅τα̅ ἡ̅πα̅ρ̅χ̅ι̅α̅ ἡ̅ι̅β̅ε̅ν̅
α̅ρ̅†̅ ἡ̅ω̅ο̅γ̅ ἡ̅ζ̅αν̅ν̅ι̅ω̅†̅ ἡ̅δι̅μο̅ρι̅α̅ νε̅μ̅ ζ̅αν̅- 15
βα̅ζ̅αν̅ος̅ ε̅γ̅β̅ο̅ς̅ι̅ ἐ̅π̅β̅αι̅ δε̅ α̅γ̅ω̅λι̅ ἡ̅το̅γ̅α̅φ̅ε̅
βεν̅ ρ̅ω̅ς̅ ἡ̅τ̅ς̅η̅ρ̅ι̅ α̅γ̅ω̅πι̅ ἡ̅μα̅ρ̅τ̅γ̅ρο̅ς̅ α̅γ̅μο̅γ̅
ἐ̅χ̅ε̅ν̅ φ̅ρα̅ν̅ ἡ̅πε̅ν̅ο̅ς̅ ἡ̅η̅ς̅ π̅χ̅ς̅ ογος̅ αφ̅ο̅γ̅ω̅ρ̅π̅

ῥζΔ. β. ἡ̅ο̅γ̅π̅ρο̅ς̅το̅γ̅μα̅ ἐ̅βολ̅ βεν̅ χα̅ τη̅ρ̅ς̅ ἡ̅χη̅μι̅
α̅γ̅ω̅ο̅ρ̅ω̅ερ̅ ἡ̅ν̅ι̅ε̅κ̅κ̅λ̅η̅ς̅ι̅α̅ τη̅ρο̅γ̅ ογος̅ α̅γ̅κ̅ω̅τ̅ 20
ἡ̅ν̅ι̅ε̅ρ̅φ̅η̅ο̅γ̅ι̅ ἡ̅τε̅ ἡ̅ι̅δ̅ω̅λον̅ ε̅ρο̅γ̅ω̅ε̅μ̅ω̅ι̅ ἡ̅ν̅ι̅-
δε̅μ̅ων̅ ἡ̅β̅η̅το̅γ̅ α̅σω̅πι̅ δε̅ με̅νε̅ν̅ς̅α̅ ν̅αι̅
τη̅ρο̅γ̅ ἡ̅ φ̅†̅ π̅α̅ρ̅α̅θ̅ος̅ ε̅ρ̅φ̅με̅γ̅ι̅ ἡ̅ν̅ι̅πε̅τ̅ρ̅ω̅ο̅γ̅
τη̅ρο̅γ̅ ἐ̅τα̅ρ̅αι̅το̅γ̅ ἡ̅χ̅ε̅ π̅α̅ς̅ε̅β̅η̅ς̅ ἡ̅ο̅γ̅ρο̅ δι̅ο̅κ̅-
λ̅η̅δι̅α̅ν̅ος̅ νε̅μ̅ ἡ̅ι̅ς̅ν̅ο̅γ̅ ἡ̅α̅θ̅η̅ν̅ο̅β̅ι̅ ἡ̅τε̅ ἡ̅ι̅α̅ρ̅ι̅ος̅ 25

ῥζΕ. α. ἡ̅μα̅ρ̅τ̅γ̅ρο̅ς̅ ἐ̅θ̅ο̅γ̅α̅β̅ ἐ̅τα̅ρ̅φ̅η̅ο̅νο̅γ̅ ἐ̅βολ̅ ἐ̅τα̅ς̅-
β̅ω̅ν̅τ̅ ἐ̅β̅ο̅γ̅ν̅ ἐ̅ρο̅γ̅ ἡ̅χ̅ε̅ τε̅ρ̅β̅α̅ε̅ α̅ρ̅μο̅γ̅†̅

ἐεγςιος πιστρατίλατης πεχαq ναq xε †ἐμι
xε ἡθοκ ογρωμι ἡσαβε εκχωκ ἐβολ ἡπιπρο-
τογμα ἵτε νιογρωογ nem νογζονζεν †νογ
xε τωνκ δι νακ ἡογβοῆθιὰ ματοι nem πιπ-

ρζε. β. ροστογμα ἵτε νιογρωογ μαωε νακ ἡεν 5
ογχωλεμ ἐ†σιριὰ ἵτε †παλῆστινη ογος
μαωε νακ ἡωορπ ἐβογν ἐπτοπος ἡφῆετογ-
μογ† ἐροq xε γεωργιος ἡτεκωερωωρε ωα
νεccen† xε ογνι †ωωογ ἡζητ αν εισωτεμ
εθε νεχομ ἡμετὰχω ἐγγγαμιωογ ἡεν 10
πεφραν φαι ἐτα δαδιὰνος πιπερσις ωλι ἡτε-

ρζε. α. qλφε ις ογμῆω ἡρομπι ογος αγκωτ ἡογτο-
πος ἡεν πεφραν ἐρε ζανχρηcτιὰνος ἡῆητq
εγῖρι ἡζανχομ nem ζανμῆνι ἡεν ἡανζ-
βνογῖ ἡμαγιά ζωc τε ἡτε πεφραν ερῆω† 15
ἡεν νιχωρα τηρογ ἡ ογμῆω χω ἡcωογ
ἡνινογ† ἐτταῖνογτ αγογὰζογ ἡca νιχομ

ρζε. β. ἡφῆετεμμαγ αγωωπι ἡχρηcτιὰνος εγςιος
δε πιστρατίλατης αγογωωτ ἡπογρο ογος
αqδι ἡπιπροστογμα ἡτοτq ογος ἡ πογρο 20
εωω ναq ἡῖ ἡωο ἡματαοι ογος αγογορπογ
ἐ†σιριὰ αγζωνζεν ναq εqχω ἡμοc xε ακ-
ωανωορωερ ἡπτοπος ἡτε γεωργιος ἡωορπ

ρζε. α. παῖρη† εκεωορωερ ἡνιεκκλῆciὰ τηρογ ογος
εκεcονζ ἡνιχρηcτιὰνος τηρογ ἡτεκζιτογ 25
ἐβογν ἐνιωτεκωογ ογος ἡτεκερδαιμοριν
ἡμωογ ἡτεκ† νωογ ἡζανῆω† ἡβαζανος
εγῆoci ογος ἡῆεθαογωωτ ἡνεννογ† αν
εκεωλι ἡτογὰφῆ ἡτcῆqi ογος πιστρατίλα-

ρζε. β. τηρ (sic) αqδι ἡνιματαοι εθεμεαγ αqταλωγ 30

ἵζανῆςνοῦ ἀφερῶτ ἐ†σιρῖα οὔορ ἐταγ-
 μονι ἵπιζορμες ἵτε πᾶριος γεωργιος ἵχω-
 λем ἵθωοῦ τηροῦ ἀγὶ ἐζρηι ἐ†πολις ἐρε
 τοτοῦ ταχροῦτ ἵτσηϑι nem ζανζαρμα
 nem ζανφί† nem ζανσοθνεϑ οὔορ ἅ†πολις 5

ῥζη. α. τηρε ωθορτερ ἵτε ἵπαωαι ἵνιματοι εὔζιος
 δε ἀϱωε ἐβοῦν ἐπιτοπος ἵπᾶριος γεωργιος
 ἐρε οὔωωωτ ἕεν τεϱσιx ἕεν οὔνιω† ἵμετ-
 βασιζηт ἐρε παωαι ἵνιματοι οὔεζ ἵσωϑ
 ἵφρη† ἵἀλλοφερνης ἵπισνοῦ εττη πινιω† 10
 ἵαρχων ἵτε ναβοῦχοδονοcор οὔορ ἐταϱωε

ῥζη. β. ἐβοῦν ἐπιτοπος ἀϱναῦ ἐπιφανος ἐρμος
 ἐπᾶριος γεωργιος πεχαϱ xε ἅναῦ ἐομε-
 τатζηт ἵνιχρηcτιᾶнос μη ἐρε ναינוῦ†
 ἵτωοῦοι ἵβελλε ιε φρη ἐτεροῦωινι ϱερχηῖα 15
 ἵοὔθα ἵἕηηс ἐτεροῦωινι οὔορ ἀϱ† τοτϑ
 ἐπιωωωτ ἐτἕен τεϱσιx ἀϱ† ἵοὔωαω ἕен

ῥζθ. α. πιφανος ἐϱχω ἵμος xε οὔ πε φαι οὔορ ἀϱ-
 κωω ἵxε πιφανος ἀϱнохъ ἐἕρηι ἐχωϑ nem
 ζανκεοῦον ἕен нιματοι οὔορ ἅ οὔκοῦχι 20
 ἵβαxηинъ θοῦζ ἐἕρηι ἕен τεϱλᾶφε ἵθooϑ δε
 ἵπεϱε̅ми ἐρος май нивен ἵτε πεϱсωма ἐτα
 πινεζ тазоϑ ἀϱκωκ ἵсезт ἵθooϑ δε наϱ-
 меγὶ xε φαι ἵμαγатϑ πεθoнаωωпи ἵμοϑ

ῥζθ. β. πεχαϱ ἵνιματοι xε ωαφοοῦ нан cωтем ἕен 25
 ненмаωx xε οὔον ζανᾶχω ἵπαῖμα ἵφοοῦ
 δε аннаῦ ἕен ненвал χοῦωт ἵτε теннаῦ
 ἐнаxиx nem набаλαγx xε οὔ ἐταϱωωпи
 ἵμωοῦ зоcон ἐρε нимηω ἵτε нιματοι κω†
 ἐροϑ εὔερωφηρι ἵ†xом ἵτε пимартγρος 30

- ῤ. α. ἔθογαν ἔταφθερκωκ ἵσεστ ογος ἅ τεράφε
 †κας ἔροq ἔμαωω ογος πεχαq ἵνιματοι xε
 ἵμαρον tenḡτον ἵμον ωα ζανἰτοογι ογος
 αqωφἰτ ἔμαωω εῶβε νιμἡω ἵτε νιματοι
 ετκω† ἔροq ἐπἰ δἡ †πολις τηρς νε ζανxρις 5
 τιἰανος νε ἵπερλι ἵῃἡτογ διτq ἐπερηι εγ-
- ῤ. β. xωντ ἔροq εῶβε πιφανος ἵτε πιτοπος
 ἔταρκωωq αqωε νωογ αqχαq αqτωνq αqζωλ
 ἔβολῃεν οqωπι αcωωπι δε ἔταρφος ἔ†βεν-
 νἡ ἵτε πιτοπος εqναωε ἔβολ ἅ τεράφἡ 10
 cκοτος αqζει ἐπεcḡτ ζιxεν πικαζι ἔρε πεq-
 cωμα τηρq cῡερτερ ογος ἵπεqωxεμxομ
- ῤ. α. ἵοζι ἔρατq αqκω† ἔροq ἵxε νιματοι αq-
 ταλοq αqολq ἔῃογν ἔογἡι ἰγογωμ ογος
 αqω ἵθοοq δε ἵπεqxεμ†πι ἵζλι ἰλλἡ νἰρε 15
 τεράφε μοκζ πε ῃεν ογἡω† ἵῃici ἔτα
 ρογζι δε ωωπι αqενκωτ ογος αqζωρπ ἵθοοq
 δε αqναγ ἔογζοpαμἡ ἵπἰρη† αqναγ ἔογἰ
 ῃεν νιματοι ἐπεqpan πε γεωργιος εqζι
- ῤ. β. cῡῡνεq ἔβολ ῃεν πἰλἡρ ογος ἅ ογcῡῡνεq 20
 ἰ εζρηι ἔxεν τεράφε ογος αqωω ἔβολ ῃεν
 ογἡω† ἵcμἡ εqxω ἵμος xε γεωργιἔ γεωρ-
 ριἔ cατοτq αqρωc ἔβολῃεν πἰζἡνἡ νε δε
 ἔῃῃεν πἡἡ νἡμαq ἔταγcωτεμ ἐπιῃρωογ
 πεxωογ xε κcαxἰ νἡμ νἡμ πἡνῡc ἵθοοq δε 25
- ῤ. α. αqωπι ἵταμωογ ε†pαcογι αqωωπι εqxω
 ἵρωq ογος ἵπεqογωω ἔταογβε φpan ἵπι-
 λριος γεωργιος ἔβολῃεν ρωq ἐπτηρq ἔταγ-
 ωωρπ δε ωωπι αqῃici ἔμαωω ερε †βα-
 xἡἡἡ ῃεν τεράφε ογος αqωω ἔβολῃεν ογ- 30

νιω† ἵβρωυ ἐρχω ἵμος ἐρσέρτερ ἵνι-
 ρῶβ. β. ματοι χε ταλοι ἵτενϋε ναν ἐτενχωρα χε
 ἵνναμογ βεν ταίχωρα ἵννεμμο ογορ ἀγτωογ-
 νογ τηρογ ἵχε νιματοι βεν ογραϋι ἀγτα-
 λωογ ἐνιέχνογ ἀγερζωτ ἐταντιόχιὰ βεν
 ογνιω† ἵϋιπι τὰφε δε ἵνιστρατιλατης
 ασερογμამე† αςχωνς ἐμαϋω ογορ βεν
 πῖμας ρ̅ ἵἐζοογ ἅ πῶς ὡρι ἐρογ ἀρμογ

ρῶρ. α. αςϋωπι δε μενεσκα ἕ ἵἐζοογ ἀρϋογὼ ρεντ
 ἐβολ τηρϋ ἐβολ ἀρχωνς ἐμαϋω ἅ νιματοι
 ἀμονι ἵμογ ἀγσατϋ ἐφιომ ἐταγὶ δε ἐβογν
 ἐταντιόχιὰ ἀγταμε πογρο ἐζωβ νιβεν ἐταγ-
 ϋωπι ογορ ἀγχω ἐρογ ἵνιχομ νემ νιωφηρι
 ἐταγναγ ἐρωογ βεν πτοπος πᾶριος γεωρ-

ρῶρ. β. ριος διοκληδιάνος δε πᾶνομος ἵωογμοσ†
 ἵμογ ἵναποστατης ἵπερζω ἐρογ βεν ναι
 ἵπαιρη† χε ναρε φ† ογωϋ ἐτακογ πε βεν
 ογτακο ἐρζωογ εῶβε νιπεθζωογ τηρογ ἐτα-
 ϋαιτογ ἵννἑθογαν ἀλλα ἐπι δι ἀρρε περζητ
 ενϋοτ ἵφρη† ἵφαραὼ ἵνιςχογ ογορ πεχαγ
 ναγ ἵνιματοι χε ἅρετενῶτεβ ἵπινιω†

ρῶδ. α. ἵστρατιλατης ἵτε †μετογρο ἅρετενχω ἵναι-
 μεθνογχ ετσογ χε ἅ γεωργιος πῖγαλιλεος
 θαμιὸ ἵζανχομ νემ ζανϋφηρι ϋνενεεννογ†
 ἐτταῖνογτ χε †ναϋε ννι ἐμαγ ἵναφατ λι-
 ϋανἑμι ἐνετενμεθνογχ ετσωγ †ναὼλι

ρῶδ. β. ἵτετενὰφε τηρογ βεν ρως ἵτχηϋι ογορ
 †ναδῖ ἵνιστρατεγμα ἐμαγ νემνι ἵταρϋ†
 ἵ†πολις τηρς ἐβολβεν ρως ἵτχηϋι †ναϋορ-
 ϋερ ἵπιτοπος ἐτεμμαγ ϋα νερςεν† ἵταῶρε

†ωφηρι ἡμαρ θ̅ ἵτε πᾶριος γεωργιος. 81

νιχριςτιᾶνος οὐωωτ ἡνιῶδωλον (sic) ἔεν
τερμητ. MENENCA ΝΑΙ CAXI ΔΕ ΑΓΤΩΝΩ ἵχε

50Ε. Α. ΔΙΟΚΛΗΔΙΑΝΟΣ ΑΓΘΩΟΥ† ἔβογν ἡνιματοι
τηροῦ ΑΓCΟΒ† ἡνιῆχνοῦ ΕΘΟΥΤΑΛΩΟΥ ἡτοῦ-
ερζωτ ἔ†σιριὰ ΑΓΘΡΕ ΠΙ[ΚΙ]ΡΙΖ ΩΩ ἔβολ 5
ἔεν †πολις τηρς χε CΕΒΤΗ ΘΗΝΟΥ ἔΑ ΝΙΜΑ-
ΤΟΙ ἡΤΕΝΩΕ ΝΑΝ ἔ†Cγριὰ ἡΤΑΩΟΡΩΕΡ ἡΠΙ-
ΤΟΠΟΣ ἡΤΕ ΠΙΝΙΩ† ἡΛΧΩ ἡΤΕ ΝΙΓΑΡΙΛΕΟΣ ἔΤΙ
ἔρε ΠΙCΑΧΙ ἔεν ΡΩΩ ἡΠΟΥΡΟ ΝΑΡΕ ΖΑΝΕΡ-

50Ε. Β. ΜΑΝ [Ν]ΝΟΥΒ ἔΧΕΝ ΤΑΦΕ ἡΠΙΘΕΡΟΝΟΣ ἔΝΑΓΖΕΜCΙ 10
ΖΙΧΩΩ ΖΗΠΠΕ ΙC ΜΗΧΑΗΛ ΠΙΑΡΧΗΑΓΓΕΛΟΣ
ἔΘΟΥΑΒ ΝΕΜ Πᾶριος γεωργιος ΑΓΙ ἔΠΕCΗΤ
ἔΒΟΛἔΕΝ ΤΦΕ ΑΓΦΩΝΧ ἡΠΙΘΕΡΟΝΟΣ ἔΑΡΟΩ ΟΥΟΖ
ΝΙΕΡΜΑΝ ἡΝΟΥΒ ἔΤΖΙΧΕΝ ΠΙΘΕΡΟΝΟΣ ΑΥ†ΜΑ†
ἔΕΝ ΝΕΩΒΑΛ ΑΥΦΩΡΚ ἡΝΕΩΑΛΛΟΥ ἔΠΕCΗΤ ΟΥΟΖ 15

50Σ. Α. ΑΩΩΩ ἔΒΟΛ ἔΕΝ ΟΥΝΙΩ† ἡCΜΗ ΑΩΡΙΜΙ ΕΩΧΩ
ἡΜΟΣ ΧΕ ΟΥΟΙ ΝΗ ΠΑΩC ΟΥΟΙ ΝΗ ΠΑΩC Φ†
ΠᾶΓΑΘΟΣ ΑΙΕΡΝΟΒΙ ΧΩ ΝΗ ἔΒΟΛ ΧΕ ΑΙΕΡ[ΖΑΝ]-
ΝΙΩ† ἡΜΕΤΠΕΤΖΩΟΥ ἡΝΙἔΒΙΑΙΚ ἡΤΑΚ ΖΙΧΕΝ ΠΙ-
ΚΑΖΙ Φ† ΧΩ ΝΗ ἔΒΟΛ ΧΕ ἡΝΟΚ ΟΥΡΕΩΕΡΝΟΒΙ 20
ΟΥΟΖ ἡ ΤCΜΗ ἡΠΙΑΡΧΗΑΓΓΕΛΟΣ ἔΘΟΥΑΒ ΜΗ-

50Σ. Β. ΧΑΗΛ ΩΩΠΙ ΖΑΡΟΩ ἡ†ΟΥΝΟΥ ΧΕ ἡΜΟΝ ΧΩ
ἔΒΟΛ ΝΑΩΩΠΙ ΝΑΚ ἔΕΝ ΠΑΙἔΩΝ ΟΥΔΕ ΠΕΘΗΝΟΥ
†ΝΟΥ ΧΕ ἡ ΤΕΚΜΕΤΟΥΡΟ CΕΝΚ ΑΥΤΗΙC ἡΚΩC-
ΤΑΝΤΙΝΟΣ ΦΗἔΤΤΑΙΝΟΥ† ἔΖΟ† ἔΡΩΚ ἡΟΥΘΒΑ 25
ἡΚΩΒ ΟΥΟΖ ἡ ΚΕΜΗΩ ἡΤΕ ΝΙΜΑΤΟΙ ΝΕΜ †CΥΝ-
ΚΛΗΤΟΣ ΤΗΡC ἔΤΟΥΗ† ἔ†ΜΕΤΟΥΡΟ ΑΥCΩΤΕΜ
ἔΤCΜΗ ἡΠΙΑΡΧΗΑΓΓΕΛΟΣ ΜΗΧΑΗΛ ΕΩCΑΧΙ ΟΥΟΖ

50Ζ. Α. ΑΓΕΡΩΦΗΡΙ ἡΦΗἔΤΑΩΩΠΙ ἔΒΟΛἔΕΝ ΤΦΕ
ἡΟΥΖΟ† ἔΕΝ ΟΥΖΟ† ΟΥΟΖ ΑΥΤΩΟΥΝΟΥ CΑΤΟ- 30

ΟΥΕΝΓΩΜΙΟΝ ΕΔΑΤΑΟΥΟQ ΑΒΒΑ ΘΕΟΔΟΤΟΣ.

fol. 106. ΟΥΕΝΓΩΜΙΟΝ ΕΔΑΤΑΟΥΟQ ΝΧΕ ΠΙΜΑΚΑΡΙΟΣ
ΝΕΠΙΣΚΟΠΟΣ ΑΒΒΑ ΘΕΟΔΟΤΟΣ ΠΙΕΠΙΣΚΟΠΟΣ ΝΤΕ
ΑΝΚΗΡΑ ΝΤΕ ΚΑΛΑΤΙΑ ΒΕΝ ΠΙΕΖΟΥ ΝΤΕ ΠΙΕΡ-
ΦΜΕΥΙ ΕΤΤΑΙΝΟΥΤ ΝΤΕ ΠΙΡΗ ΝΤΕ ΤΜΕΘΜΗ
ΠΙΣΙΟΥ ΝΤΕ ΖΑΝΑΤΟΥΓΙ ΠΙΝΙΩ† ΝΜΕΛΙΤΩΝ ΝΤΕ 5
ΝΙΓΑΛΙΛΕΟΣ ΠΙΜΑΤΟΙ ΝΧΩΡΙ ΝΤΕ ΠΧC ΠΙΔΡΙΟΣ
ΓΕΩΡΓΙΟΣ ΠΙΜΑΡΤΥΡΟΣ ΝΡΕΜ†ΟCΠΟΛΙC ΝΤΕ
†ΠΑΛΙCΤΙΝΗ ΕΤΕ ΦΑΙ ΠΕ CΟΥ ΚΓ ΝΠΙΛΒΟΤ
ΦΑΡΜΟΥΘΙ ΕΦΟΥΩΝC ΕΒΟΛ ΝΤΕQCΥΝΓΕΝΙΑ ΝΕΜ
ΝΙΝΙΩ† ΝΝΑΓΩΝ ΕΤΑΦΕΡΖΥΠΟΜΕΝΙΝ ΕΡΩΟΥ 10
ΝΕΜ ΝΙΤΑΙΔ ΕΤΑΦΒΙΤΟΥ ΒΕΝ ΝΙΦΗΟΥΓΙ ΒΕΝ
ΟΥΖΗΡΗΝΗ ΝΤΕ Φ† ΑΜΗΝ.

Qερπρεπιν ουοc ουαικεον πε ουζηου πε
νненψγхн ω наменра† εθουав εθρεнер-
φμευι ннiбici nem нiагωн нiωουταιωου ΝΤΕ 15
B ннeθουав нгоуò δε нгоуò пiniω† нiагωн
етбoci ουοc нωουταιоу ΝΤΕ пiniω† нaθλγ-
тнc ουοc нхωри εтeнepωai наq нфооу
пiагiоc γεωргiоc фа пiерφμευi етταιнoут
фai εтафoуωнc наn εβoλ еqсотп назрен 20
ф† оуoс нωоуменpитq назрен нiрωми εθве
неqзвнoуi нiаикeон εтафтазωоу ератоу наi
де εθвнтоу аqерпемпωa εθροуθaзμεq
ебоун ениемказ нноуχai нте пхc оуoс
нтеqфai ба нiφωλз бен пeqсωma εθве пхc. 25

ΉΕΝ ΝΙΝΙΩΤ ΝΖΥΠΟΜΕΝΗ ΝΕΜ ΝΙΝΙΩΤ ΜΜΕΤ-
 ΧΩΡΙ ΝΕΜ ΟΥΖΗΤ ΕΓΤΟΥΒΗΟΥΤ ΕΓΧΗΚ ΕΒΟΛ
 ΉΕΝ ΠΧΙΝΘΕΡΕΤ ΝΤΕΡΠΡΟΖΕΡΕCΙC ΤΗΡC ΜΦΤ
 ΖΙΤΕΝ ΠΙΝΙΩΤ ΝΒΜΟΜ ΕΤΩΟΠ ΉΕΝ ΠΕΡΖΗΤ
 ΕΒΟΥΝ ΕΦΤ ΝΕΜ ΤΕΡΖΟΤ ΕΤCΑΒΟΥΝ ΜΜΟQ
 ΘΑΙ ΕΤΑCΤ ΟΥΤΑΖ ΜΦΤ ΝΚΑΛΩC ΝΖΡΗ ΉΕΝ
 Ρ ΝΕΜ Ζ ΝΕΜ Λ. ΟΥΟZ ΟΝ ΑΡΧΩ ΝCΩQ ΉΕΝ
 ΠΕΡΟΥΩΩ ΜΜΙΝ ΜΜΟQ ΝΠΑΩΑΙ ΝΝΕΡΧΡΗΜΑ
 ΕΤΩΩ ΝΕΜ ΝΕΡΕΒΙΑΙΚ ΝΕΜ ΤΕΡΝΙΩΤ ΜΜΕΤΡΑ-
 ΜΑΘ ΤΗΡC ΑΡCΩΤΕΜ ΝCΑ ΤCΜΗ ΝΝΟΥΤ ΟΥΟZ 10
 fol. 107. ΑΡQΑΙ ΝΠΕΡCΤΑΥΡΟC ΑΡΜΟΥΙ ΝCΑ ΠΕΝΘC ΙΗC
 ΑΘΟΥΑΖQ ΝCΩQ ΉΕΝ ΟΥΖΗΤ ΕΓCΟΥΤΩΝ ΕΘ-
 ΒΕ ΦΑΙ ΖΩQ ΑΡΘΙ ΜΠΑΙ ΝΙΩΤ ΝΤΑΙΘ ΕΒΟΛ
 ΖΙΤΟΤQ ΜΠΧC ΕΘΒΕ ΦΑΙ ΝΑΡΧΩ ΜΜΟC ΝΑQ ΠΕ
 ΉΕΝ ΟΥΑΝΑΩ ΧΕ ΜΜΟΝ ΟΥΟΝ ΉΕΝ ΝΙΜΑΡΤΥΡΟC 1
 ΕΤΑΥΩΠΙ ΕQΟ(Ν)Ι ΜΜΟΚ ΉΕΝ ΝΙΦΗΟΥΙ ΟΥΟZ
 ΝΝΕ ΟΥΟΝ ΩΠΙ ΕQΘΝΙ ΜΜΟΚ ΩΑΕΙΝΕZ ΟΥΟZ
 ΝΑQΒΕΡΒΕΡ ΔΕ ΟΝ ΠΕ ΉΕΝ ΠΙΠΝΑ ΕΘΟΥΑΒ ΕQΙΡΙ
 ΝΤΕΡΠΟΛΙΤΙΑ ΠΕ ΜΜΗΝΙ ΝΕΜ ΟΥCΠΟΥΔΗ ΕΘΡΕQ-
 ΩΠΙ ΉΕΝ ΝΗ ΕΤCΟΤΠ ΟΥΟZ ΕΤΟΙ ΝΖΗΟΥ ΝΝΕΝ- 2
 ΨΥΧΗ. ΑΠΛΩC ΑQΙΡΙ ΜΦΟΥΩΩ ΤΗΡQ ΜΦΤ
 ΟΥΟZ ΑΓΕΡCΑΒΟΛ ΜΜΕΥΙ ΝΙΒΕΝ ΕΤΟΙ ΝΒΡΟ[Π]
 ΝΤΨΥΧΗ. ΟΥΟZ ΝΑQΩΟΠ ΠΕ ΉΕΝ ΟΥΜΕΤΩΑΜ-
 ΩΕΝΟΥΤ ΟΥΟZ ΝΑQΟΥΗΟΥ ΕΒΟΛ ΠΕ ΖΑ ΝΙΧΙΝΝΑΥ
 ΝΕΦΛΗΟΥ ΝΤΕ ΠΑΙ ΒΙΟC ΝΑΙ ΕΤΟΙ ΜΦΡΗΤ ΝΝΙ- 2
 ΡΑCΟΥΙ ΟΥΟZ ΩΑΥCΙΝΙ ΝΧΩΛΕΜ ΜΦΡΗΤ ΝΝΟΥ-
 ΗΝΙΒΙ ΟΥΟZ ΕΘΒΕ ΦΑΙ ΟΥΝ Λ ΠΑΙ ΧΩΡΙ
 ΕΤΕΜΜΑΥ ΘΙΩΩΩΟΥ ΕΝΑΤΦΕ. ΕQΙΡΙ ΜΦΜΕΥΙ
 ΝΠΙΜΑΚΑΡΙΟC ΠΑΥΛΟC ΕΓΧΩ ΜΜΟC ΧΕ ΙCΧΕ
 ΑΤΕΤΕΝΤΕΝΘΗΝΟΥ ΝΕΜ ΠΧC ΚΩΤ ΝCΑ ΝΑΠΩΩΙ 3

Δ. ΠΙΜΑ ἔρε πᾶς ἡμοῦ οὔτος ἐκζημεῖ σα οὐρανὸν
 ἡμεῖς οὔτος μετὰ ἐναπῶνι νη ἐτρίχεν πκαρι
 ἀν φη εἰσοῦαβ χε οὐν οὔτος ἐτταῖνοῦτ ἀλη-
 θως πᾶριος γεωργίος πινελίτων ἡπε ἠμετ-
 κομῆς ἡπεριώτ οὔδε τμετεγρενῆς ἡτε τε- 5
 μαῦ οὔδε πῶοῦ ἡτε τεμετματοὶ ὡδρο
 ἐπερλογισμός οὔδε οἷν ἡπε ἑλι βεν ναι
 ἐρῆαλ ἡμοῦ οὔδε ἡτεσερῆαλ ἡτερψυχῆ
 ἐρερῆαλ ἡσῶρ ἡτερμετεγρενῆς νη περλο-
 γισμός ἐτχοῦχνοῦτ¹⁾ νη περῆαλ ἐτχῆκ 10
 ἐβὼλ οὔτος ἔρε πῆμοτ ἡτε φῆ ἐρσκεπαζῖν
 ἡμοῦ βεν ῥωβ νῖβεν ἐρερῆαλ ἡμοῦ οὔτος
 ἐρερῆαλ ἡατῆν ἡφῆ ἐρῆαλ ἐροῦ ἐα πῶς
 ταχρῶ ἡσα σα νῖβεν ἡταῦ χε ἡνερκίμῶα
 ἐνεῖ ἡφρηῆ ἡπῶνι ἡναταμας (sic) ἐτσοτπ ἐθ- 15
 βε φαῖ δε βεν πῆνῶρε πῆνοῦ ἡπῶνι
 ὡπῖ ἀρῶπῖ ῥωρ ἡχε φη εἰσοῦαβ πᾶριος
 γεωργίος ἐρσεβτωτ βεν περῆαλ οὔτος βεν
 πῆνῶρε πῶς ἡαῖμερ ἐβῶν ἐπῶνι εἰσοῦαβ
 οὔτος ἀρῶπῖ ἐρῶοῦτ μᾶλλον δε ἀρῶε 20
 108. ὡα πᾶν εἰσοῦαβ οὔτος ἀρῶπῖ ἐρῶοῦτ βεν
 πᾶν εἰσοῦαβ ἡμαγᾶτῃ λοιπὸν βεν πῆν-
 ῶρε βαζανίζῖν ἡμοῦ ἀρῶπῖ ἡχωρ ἐρῆα-
 λῶοῦτ οὔτος ἀρῶπῖ ἐρῆαλῶοῦτ ἐνερῆαλ
 ἀρῶπῖ νη νῖοῦρῶοῦ ἡνασεβῆς ἀρῶ ἡπῶ- 25
 χλομ ἡατῶμ ὡα ἐνεῖ νη τῶρηπῖ ἡνοῦρῶ
 νη πῶρονος ἡβασίλικον ἐβὼλῆτεν περῆα-
 ὡελετ ἡμῖν οὔτος εἰσοῦαβ πῆνῶς ἡπῶ πᾶς.

1) Read ἐττοῦχνοῦτ.

ΟΥΜΟΝΟΝ ΝΘΟΥ ΝΜΑΓΑΤΥ ΑΝ ΑΛΛΑ ΖΑΝΚΕΜΗΩ
 ΝΨΥΧΗ [ΑΥΙ]ΕΒΙ ΝΠΙΧΛΟΜ ΕΒΟΛΖΙΤΟΤΥ ΝΤΖ
 ΝΡΟΜΠΙ ΕΤΑΓΑΙΤΟΥ ΕΥΕΡΒΑΣΑΝΙΖΙΝ ΝΜΟΥ ΝΑΙ
 ΔΕ ΕΩΩΠ ΝΤΕ ΠΩΤ ΕΡΖΜΟΤ ΝΑΝ ΝΠΕΡΕΜΙ
 ΝΜΗΙ ΤΕΝΕΡΖΕΛΠΙΣ ΧΕ ΤΕΝΝΑΟΥΩΝΖΟΥ ΝΩ-
 ΤΕΝ ΕΒΟΛ ΒΕΝ ΠΙΕΝΓΩΜΙΟΝ ΝΕΜ ΝΙΚΕΤΑΙΟ
 ΕΤΒΟΙ ΝΤΕ ΠΙΧΩΡΙ ΝΑΘΛΗΤΗΣ ΟΥΟΣ ΠΙΜΑΤΟΙ
 ΝΤΕ ΠΧΤ ΠΙΔΡΙΟΣ ΓΕΩΡΓΙΟΣ ΠΙΜΕΛΙΤΩΝ ΕΘΟΥΑΒ
 ΟΥΟΣ ΝΓΕΝΝΕΟΣ ΚΕΓΑΡ ΤΖΥΠΟΘΥΣΙΣ ΧΗ ΝΑΝ
 ΕΒΡΗΙ ΕΡΠΡΟΔΡΟΠΙΝ¹⁾ ΝΜΟΙ ΕΘΡΙΤΑΜΩΤΕΝ ΕΖΩΒ
 ΝΙΒΕΝ ΑΛΗΘΩΣ ΠΑΖΗΤ ΟΥΝΟΥ ΕΡΟΙ ΝΦΟΟΥ ΝΜΑ-
 5. ΩΩ ΟΥΟΣ ΟΤΙΕΡΟΥΟΤ (sic) ΝΗΙ ΕΠΙΖΟΥΔ ΕΘΡΙΣΑΧΙ
 ΕΠΤΑΙΟ ΝΠΙΝΙΩΤ ΝΡΕΡΕΡΟΥΩΙΝΙ ΦΗ ΕΤΟΥΕΡΩΙ
 ΝΑΥ ΝΦΟΟΥ ΒΕΝ ΤΟΙΚΟΥΜΕΝΗ ΤΗΡΣ ΠΙΔΡΙΟΣ
 ΓΕΩΡΓΙΟΣ ΦΗ ΕΡΕ ΠΩΤ ΕΡΜΕΘΕΡΕ ΒΑΡΟΥ ΒΕΝ
 ΟΥΑΝΑΩ ΕΡΧΩ ΝΜΟΣ ΝΠΑΙΡΗΤ ΧΕ ΤΩΡΚ ΝΜΟΙ
 ΝΜΙΝ ΝΜΟΙ ΝΕΜ ΠΑΙΩΤ ΝΑΓΑΘΟΣ ΝΕΜ ΠΙΠΝΑ
 ΕΘΟΥΑΒ ΧΕ ΒΕΝ ΠΧΙΝΜΙΣΙ ΤΗΡΥ ΝΤΕ ΝΙΖΙΔΟΜΙ
 ΝΜΟΝ ΦΗ ΕΤΔΟΝΙ ΝΙΩΑΝΝΗΣ ΠΙΡΕΡΤΩΜΣ ΟΥΟΣ
 ΟΝ ΒΕΝ ΠΙΤΑΓΜΑ ΤΗΡΥ ΝΤΕ ΝΙΜΑΡΤΥΡΟΣ ΝΜΟΝ
 ΦΗ ΕΤΔΟΝΙ ΝΜΟΚ ΟΥΔΕ ΟΝ ΝΝΕ ΟΥΟΝ ΩΩΠΙ
 ΕΥΔΟΝΙ ΝΜΟΚ ΩΑ ΕΝΕΖ ΑΛΛΑ ΕΚΕΩΩΠΙ ΕΚΒΟΙ
 ΕΖΟΤΕ ΡΩΟΥ ΤΗΡΟΥ ΒΕΝ ΤΑΜΕΤΟΥΡΟ ΕΥΕΜΟΥΤ
 ΕΡΟΚ ΤΗΡΟΥ ΧΕ ΓΕΩΡΓΙΟΣ ΠΙΜΕΝΡΙΤ ΝΤΕ ΦΤ
 ΕΤΒΟΙ ΤΕΡΖΟΤ ΔΕ Ω ΝΑΜΕΝΡΑΤ ΕΘΡΙΕΡΖΗΤΣ
 ΝΣΑΧΙ ΕΠΤΑΙΟ ΝΠΑΙ ΝΙΩΤ ΝΦΩΣΤΗΡ ΟΥΟΣ
 ΝΧΩΡΙ ΝΤΑΙ ΜΑΙΝ ΕΙΣΩΟΥΝΟΥ ΝΘΕΜΕΤΖΗΚΙ
 ΝΠΑΝΟΥΣ. ΝΕΜ ΘΕΜΕΤΑΣΘΕΝΗΣ ΝΠΑΣΑΧΙ ΕΤΧΟ-

1) Read ΕΕΡΠΡΟΤΡΕΠΙΝ.

ΧΕΒ ΧΕ ΤΗΝΑΨΦΟΖ ΑΝ ἘΠΩΙ ἸΝΤΕ ΠΕΡΤΑΙΔ ΕΤΔΟCΙ
 ΝΕΜ ΠΕΡΛΑΓΩΝ ΕΤCΟΤΠ ΑΛΛΑ ΤΕΡΖΥΠΟΜΕΝΙΝ
 ΟΥΟΖ ΤΕΡΖΕΛΠΙC ἘΠΩC ΧΕ ΚΝΑΟΥΩΡΠ ΝΗΙ
 ἸΝΙΑΚΤΙΝ ἸΝΟΥΩΙΝΙ ἸΝΤΕ ΠΙΧΩΡΙ ἘΤΕΜΜΑΥ
 5. 109. ἘΘΡΟΥΕΡΟΥΩΙΝΙ ἘΠΑΖΗΤ ΟΥΟΖ ἸΤΟΥΤΕΡΟΥΟΤ 5
 ἸΠΑΛΑC ΕΤΧΟΧΕΒ ΖΙΝΑ ἸΝΤΑΧΩ ἸΖΑΝΚΟΥΧΙ
 ΉΕΝ ΠΕΡΤΑΙΔ ἸΠΙΛΑΟC ἸΜΑΙΧΡC ΚΕΤΟΙ ΤΧΙΝ-
 CΑΧΙ ἸΠΤΑΙΔ ἸΠΑΙ ΧΩΡΙ ΦΑΙ Ω ΝΑΜΕΝΡΑΤ
 ΚCΑΠΩΩΙ ἸΜΕΥΙ ΝΙΒΕΝ ἸΡΩΜΙ ΕΤΖΙΧΕΝ ΠΚΑΖΙ
 ΜΑΛΙCΤΑ ΠΑΛΑC ΕΤΘΕΒΙΝΟΥΤ ἈΝΟΚ ΦΗ ΕΤΟΥΩΩ 10
 ἘΧΩ ἸΠΤΑΙΔ ἸΠΑΙ ΧΩΡΙ ἸΜΑΡΤΥΡΟC ΕΘΟΥΑΒ
 ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC ΚΕΡΝΧΡΙΑ ἸΝΟΥCΟΦΙΑ ἘΒΟΛ-
 ΖΙΤΕΝ ΠΩC ΝΕΜ ΟΥΛΑC ἸΝΤΕ ΝΑΤΦΕ ΟΥΟΖ ΧΕ
 ΖΙΝΑ ἸΝΤΕΚΩΤΕΜΧΑ ΖΛΙ ἘΦΑΖΟΥ ΉΕΝ ΝΙΝΙΩΤ
 ἸΛΓΩΝ ΕΤΔΟCΙ ἸΝΤΕ ΠΙΔΘΛΗΤΗC ΟΥΟΖ ἸΧΩΡΙ 15
 ἸΓΕΝΝΕΟC ἘΤΕΜΜΑΥ ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC ΝΑΙ
 ἘΤΑΚΤΑΖΩΟΥ ἘΡΑΤΟΥ ἸΠΕΜΘΟ ἸΟΥΟΝ ΝΙΒΕΝ
 ΉΕΝ ΤΕΚΝΙΩΤ ἸΖΥΠΟΜΟΝΗ ΝΕΜ ΤΕΚΜΕΤΧΩΡΙ
 ΚΕΓΑΡ ΟΥΩΟΥΤΑΙΟΚ ΠΕ ἘΖΡΗΙ ΖΙΧΕΝ ΘΟΥΙ ΘΟΥΙ
 ἸΝΝΙ ΜΕΤΧΩΡΙ ἘΤΑΚΑΙΤΟΥ ΉΕΝ ΝΙΝΙΩΤ ἸΉΙCΙ 20
 ΝΕΜ ΟΥΜΗΩ ἸΝΑΓΩΝ ΕΥΟΩ ΝΑΙ ἘΩΩΠ ἸΝΤΕ
 ΠΩC Τ ἸΠΙΡΗΤ ΝΑΝ ΤΕΝΝΑΧΑ ΖΑΝΚΟΥΧΙ ΝΩΤΕΝ
 ἘΖΡΗΙ ΤΝΟΥ ΔΕΩC ἘΒΟΛ ἸΉΗΤΟΥ ΑΥΙC ΧΕ
 ΤΝΟΥ ἸΤΕΝΧΩ ΝΩΤΕΝ ἘΉΡΗΙ ἸΝΗ ἘΤΑΝΧΟΤΟΥ
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 ΕΤCΟΥΤΩΝ ἘΉΟΥΝ ἘΦΤ ΑΘΝΕ ΖΛΙ ἸΜΕΤΖΗΤΒ
 ΤΕΚΖΕΛΠΙC ΕΤΤΑΧΡΗΟΥΤ ΤΕΚΛΑΡΑΠΗ ἸΑΤΜΕΤ-
 ΩΟΒΙ ΤΕΚΜΕΤΩΕΝΖΗΤ ἘΉΟΥΝ ἘΟΥΟΝ ΝΙΒΕΝ ΝΕΜ
 ΠΓΕΝΟC ΤΗΡΚ ἸΝΤΕ ΤΜΕΤΡΩΜΙ ΤΕΚΜΕΤΡΕΜΡΑΥΩ 30

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 ΤΕϞΜΕΤΧΡ̄C ΤΕϞΜΕΤΑΓΑΘΟC ΤΕϞΜΕΤΕΠΙΚΗC
 ΤΕϞΧΙΝΑΜΟΝΙ ΝΤΟΤϞ ΕΒΟΛ ΖΑ ΠΙΒΙΖΡΑϞ ΝΤΕ
 ΠΑΙ ΒΙΟC ΤΕϞΠΡΟΖΕΡΕCΙC ΕΘΝΑCΕC ΟΥΟZ ΦΡΑϞΙ
 ΝΤΕ ΤΕϞΨΥΧΗ ΘΜΕΤΑΤΩΡΤΠ (sic) ΝΤΕ ΠΕϞΖΗΤ 5
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 ΧΩΡΙ ΤΕϞΧΙΝCΑΧΙ ΞΕΝ ΟΥΠΑΡΡΗCΙΑ ΜΠΕΜΘΟ
 ΝΝΙΟΥΓΡΩΟΥ ΔΘΝΕ ΖΛΙ ΝΨΙΠΙ ΙΕΖΟ† ΝΡΩΜΙ ΕΠ-
 ΤΗΡϞΑΝ ΖΟΛΩC ΚΑΤΑΦΡΗ† ΕΤΑϞΧΟC ΝΧΕ ΠΙΡΕ-
 ϞΕΡΨΑΛΙΝ ΔΑΓΙΑ ΕϞΧΩ ΜΜΟC ΧΕ ΝΑΙCΑΧΙ ΝΝΕΚ 10
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 ΑΝ ΠΕ ΤΕϞΖΥΠΟΜΟΝΗ ΕΒΟΥΝ ΕΝΙΒΑCΑΝΟC ΞΕΝ
 ΟΥΝΙΩ† ΝΡΩΟΥ† ΝΖΗΤ ΝΕΜ ΠCΩΧΠ ΝΝΙΕΜΚΑΥΖ
 ΝΑΙ ΕΤΑϞΕΡΖΥΠΟΜΟΝΙΝ¹⁾ ΕΡΩΟΥ ΕΧΕΝ ΦΡΑΝ
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fol. 110. ΝΑΙ ΕΤΑΝΝΑΧΑ ΖΑΝΚΟΥΧΙ ΝΩΤΕΝ ΕΒΡΗΙ ΝΒΗ-
 ΤΟΥ ΚΑΤΑ ΦΡΗ† ΕΤΑΝΧΟC CΑΤΖΗ ΜΠΙΠΡΟΟΙΜΙΟΝ
 ΝΑΙ ΕΤΑϞCΩΤΕΜ ΕΘΒΗΤΟΥ Ε†CΜΗ ΜΜΑΚΑΡΙΟΝ
 ΕΤΕΜΜΑΥ ΝΤΕ ΠΩC ΕCΧΩ ΜΜΟC ΧΕ ΝΘΩΤΕΝ
 ΞΑ ΝΗ ΕΤΑΥΟZΙ ΝΕΜΗΙ ΞΕΝ ΝΑΠΙΡΑCΜΟC ΜΦΡΗ† 20
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 ΑΝΟΚ ΖΩ †ΝΑCΕΜΝΙ ΝΕΜΩΤΕΝ ΝΝΟΥΜΕΤΟΥΡΟ
 ΝΝΑΤΚΗΝ ΟΥΟZ ΝΑΤΒΩΛ ΕΒΟΛ ΨΑ ΕΝΕΖ ΟΥΟZ
 ΟΝ ΧΕ ΤΕΤΕΝΝΑΟΥΩΜ ΝΤΕΤΕΝCΩ ΝΕΜΗΙ ΞΕΝ
 ΤΑΜΕΤΟΥΡΟ ΕΘΒΕ ΘΑΙ CΜΗ ΟΥΝ ΕΘΜΕΖ ΝΡΑϞΙ 25
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 ΡΙΟC ΓΕΩΡΓΙΟC ΕΕΡΟΥΟ† ΕΒΟΥΝ ΕΠΙΔΓΩΝ ΝΖΟΥΔ
 ΝΕΜ ΠΙΕΡΦΜΕΥ† ΝΤΕ ΝΙΔΓΑΘΟΝ ΕΤΕΜΜΑΥ ΝΑΥΘ-

1) Read ΕΤΑϞΕΡΖΥΠΟΜΕΝΙΝ.

ρο ἡνιχισι ασιαι ἡναγραϑ πε ογορ ἡτερραι
 βα ρωβ νιβεν βεν ογερογοτ εθεβε γε παρε
 περογοτ ωωπι ερωϑ ἡρωβ νιβεν βεν ογραωι
 ογορ ἡπαρε ρλι ἡρωβ ωταρνο ἡτπροζερεσις
 ετσογτων εθεβε νιχισι γαρ ἡτε παι μα αγ- 5
 cov† ναϑ ἡνιὰγαθον ἡτε πιεων εοννογ ογορ
 εθεβε†ζυπομονη αγcov† ναϑ ἡπιχλομ ἡατλωμ
 ωα εμερ ἡρρη βεν νιφνογὶ ογορ ωα †νογ
 τενσωκ ἡπιασι ωα †νογ ὦ ναμενρα† βεν
 πιπροοιμιο[ν] ἡπατενχω εβρη ωα †νογ 10
 ἡνιενκαρ ετταινογτ ἡωογερωφρη ἡμωογ
 ἡτε πιωωιχ ἡρεϑ† εχεν †μετεγσεβης πια-
 λητης ἡμαρτυρος ἡτε πχ̅ε πιαριος γεωρ-
 ριος. Αγς γε †νογ ἡτενχω ερωτεν ἡνη
 ετανχαγ εβρη νεν νη ετενναχοτογ ον 15
 μενεσωογ. Αςωωπι δε βεν πchoγ ἡααδια-
 nos πινω† ἡνογρο ἡτε νιπερςης ροταν δε
 εταρβι ἡπιερωωι εθερεγαμονι εχεν †οικογ-
 μενη τηρς. Ογορ αγχος εθεβε πιογρο ἡτγ-
 ranos ετεμμαγ γε αςωωπι ἡκοσμοκρατωρ 20
 ριχεν πικοσμος τηρϑ αλλα ναρσωογνογ αν
 πε ἡπιπαντοκρατωρ ἡμνη φη ετριχεν πιεπ-
 τηρϑ φη εταρ† ναν ἡπαιερωωι ἡπαιρη†
 ογορ ερε φνιϑι ἡνογον νιβεν βεν νερχιχ
 αλλα ναρσωογνογ ἡθοϑ πε ἡφιωτ ἡτκακιλ 25
 τηρς πιαβολος φη ετερφθονιν επενγενος
 ἡchoγ νιβεν. φαι δε βεν πχινερεϑναγ
 επιναρτ ἡτε πχ̅ε εϑνηογ ἡνααiai ἡμνη
 βεν πικοσμος τηρϑ αρμορ ἡχορ ἡμαωω
 αςωωλ εβογν επρητ ἡπιογρο ἡασεβης ετεμ. 30

fol. 111. ΜΑΥ ΔΑΔΙΑΝΟΣ. ΦΗ ΕΤΕΜΜΑΥ ρζωΟΥ ΝΜΑΩΩ
 ΕΒΟΛ ΟΥΔΕ¹ (sic) ΠΚΑΖΙ ΤΗΡϞ ΕΛΑΓΤ ΕΝΩΟΤ
 ΝΠΕΡϞΖΗΤ ΝΦΡΗΤ ΝΦΑΡΑΩ ΝΠΙCΗΟΥ ΕΛΑΓΤΟΥ-
 ΝΟΣ ΟΥΝΙΩΤ ΝΔΙΩΓΜΟΣ ΕΧΕΝ ΝΙΧΡΗCΤΗΛΑΝΟΣ
 ΤΗΡΟΥ. ΟΥΟZ ΔΡΖΕΜCΙ ΔΡCΒΑΙ ΝΝΟΥΠΡΟC-
 ΤΑΓΜΑ ΕΒΟΛ ΒΕΝ ΤΟΙΚΟΥΜΕΝΗ ΤΗΡC ΟΥΟZ ΝΑΙ
 ΔΕ ΝΗ ΝΕ ΝΗ ΕΤCΒΗΟΥΤ ΝΒΗΤϞ ΧΕ ΕΠΙΔΗ Λ
 ΟΥΩΙΝΙ ΦΟZ ΕΝΑΜΑΩΧ ΧΕ ΦΗ ΕΤΑ ΜΑΡΙΑ ΜΙCΙ
 ΝΜΟϞ ΝΘΟϞ ΠΕ ΕΤΟΥ[ΟΥ]ΩΩΤ ΝΜΟϞ ΟΥΟZ
 ΠΙΑΠΟΛΛΩΝ ΝΕΜ ΡΟCΙΤΩΝ ΝΕΜ ΠΙΕΡΜΗC ΝΕΜ
 ΠΙΖΕΥC ΝΕΜ ΤΑΡΤΕΜΙC ΝΕΜ ΠCΩCΠ ΝΝΙΝΟΥΤ
 CΕΟΥΩΩΤ ΝΜΩΟΥ ΑΝ ΦΗ ΕΤΑ ΝΙΟΥΩΝΩ ΝΡΕϞ-
 ΖΩΛΕΜ ΟΥΟZ ΝΙ[Ι]ΟΥΔΑΙ ΒΟΘΒΕϞ ΝΘΟϞ ΠΕ
 ΕΤΟΥ[ΟΥ]ΩΩΤ ΝΜΟϞ ΟΥΟZ ΕΥΩΕΜΩΙ ΝΜΟϞ ΝΧΕ
 ΟΥΟΝ ΝΙΒΕΝ ΕΥCΟΠ ΦΑΙ ΠΕ ΠΙΡΗΤ ΕΤCΒΑΙ ΝΩΤΕΝ
 ΝΙΟΥΡΩΟΥ ΤΗΡΟΥ ΝΤΕ ΠΙΚΟCΜΟC ΤΗΡϞ ΝΑΙ ΕΡΕ
 ΠΙΛΜΑΖΙ ΝΤΕ ΤΑΜΕΟΤΥΡΟ ΧΗ ΖΙΧΩΟΥ ΧΕ ΖΙΝΑ
 ΝΤΕΤΕΝΙ ΨΑΡΟΙ ΤΗΡΟΥ ΝΕΜ ΝΕΤΕΝΜΗΩ ΙΤΕ ΚΟ-
 ΜΗC ΙΤΕ CΤΡΑΤΗΛΑΤΗC ΙΤΕ ΜΑΤΟΙ ΙΤΕ ΘΡΙΒΟΥ-
 ΙΒ. ΝΟC ΙΤΕ ΠΑΡΑΝΟC ΧΕ ΖΙΝΑ ΝΤΕΤΕΝΕΜΙ ΧΕ ΟΥ
 ΠΕ ΕΤΟΥΩΩ ΕΩΕΝΘΗΝΟΥ ΕΡΟϞ ΑΝΟΚ ΟΥΟZ ΔΡΟΥ-
 ΩΡΠ ΝΝΙΠΡΟCΤΑΓΜΑ ΕΒΟΛ ΒΕΝ ΠΙΚΟCΜΟC ΤΗΡϞ
 ΟΥΟZ ΠΑΙΡΗΤ ΑΓΘΩΟΥΤ ΖΑΡΟϞ ΝΧΕ ΖΘ ΝΝΟΥΡΟ
 ΝΗ ΕΤΧΗ ΒΕΝ ΠΙΚΟCΜΟC ΤΗΡϞ ΝΕΜ ΦΜΗΩ ΝΠΙ-
 ΟΥΑΙ ΠΙΟΥΑΙ ΝΜΩΟΥ ΟΥΟZ ΑΥΙ ΤΗΡΟΥ ΨΑΡΟϞ
 ΝΠΧΩΚ ΝΕ ΝΡΟΜΠΙ ΕΤΑΥΦΟZ ΔΕ ΕΡΟϞ Λ ΠΚΑΖΙ
 ΤΗΡϞ ΨΘΟΡΤΕΡ ΕΘΒΕ ΠΑΩΑΙ ΝΝΙΜΗΩ ΕΤΩΩ
 ΝΜΑΩΩ ΟΥΟZ ΝΑΤΒΙΗΠΙ ΝΜΩΟΥ ΕΘΝΕΜΩΟΥ

1) Read. ΕΒΟΛΟΟΤΕ.

ογος ἔταφναγ ἔρωογ ἵχε πιγρанны ετ-
 ζωογ ἔτεμμαγ αγζιτογ ἐπεснт αγούωωτ
 ἴμογ ογος αγ† ἵνογδωρον ναγ αqбici ἵχε
 πεqзнт ἴμαωω αqземзем ἴφρη† ἵνογμογἰ
 ογος αqерὰpicton nemωογ ἵῶ ἵἐзооγ ἔω- 5
 тем†зап ἐзλι αλλα ναqерὰpicton ἴмһни
 пе ογος мененса πῶ ἵἐзооγ αqземci зичен
 пивһма ἵχε пiлceвһc ἵноγро дадианос
 пiаθноγ† ἵатзнт nem пикεζ̄θ nemaγ ογος
 наγiри ἵῶ ἵноγро ἵаθноγ† ογος αqероγiни 10

fol. 112. ναγ ἵнисѠбай тһроγ тһроγ (sic) ἵвасаниcтн-
 pion nem занδικастатон nem занδικанос nem
 занкелевин nem занчqi ἵроѠ nem занба-
 ωογр nem зантpоxос nem занладоγ ἵбенипи
 nem занкаciс ἵзмот nem занxалкион ἵва- 15
 рѠ nem занчqi ἵxoxлac nem занxix
 ἵбенипи εγούωтен ἵникас ἵмωογ nem зан-
 θок ἵрѠγ ἵваωογр nem заннаcтһpion ἵnam-
 ѡε ἐре саѠоγн ἵмωογ меz ἵбенини εγхһр
 nem пикεωxπ ете ἵпенxотоγ тһроγ наi 20
 ἐнаγceвтѡт ἵтотq ἵпiлceвһc һaxен пiἐзооγ
 ἔτεμμαγ ογος αqеранаω ἵχε πιγρанны
 ἵноγро еqхω ἵмос ἵпике ζ̄θ ἵноγро nem
 ноγcтpатеγма тһроγ xε ἔωωп ἵте таxix
 ximi ἵноγai һен пикосmoc тһpγ еqoi ἵзнтѠ 25
 ἔѠоγн ἐпиѡемѡи ἵте ниноγ† ἔтанзонзен
 еѠвһтоγ ѡε пикpатос ἵте таметоγро [ѡε]
 †наердиmωpин ἵмоγ һен наi тһроγ етхһ
 iд. ἔһpһи ἵпаемѠо еѠол. ογος †наѠомһем ἵпи-
 пγpгос ἵтеcхѡс ἵтоγλѠε ογος ἵтаβici ἵни- 30

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 ΡΩΟΥ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΕΘCΩΤΕΜ ΕΡΟΙ ΜΦΟΟΥ ΜΑ-
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 ΖΙΝΑ ΝΤΕΤΕΝΒΙ ΝΝΟΥΖΟΥΔ ΤΑΙΔ ΕΒΟΛΖΙΤΟΤC ΝΤΑ- 5
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 Ν[Ι]ΗC ΦΗ ΕΤΑ ΝΙΟΥΔΑΙ ΕΡCΤΑΥΡΩΝΙΝ ΝΜΟQ
 ΩΕ ΠΑΜΑΖΙ ΝΤΕ ΤΕΝΜΕΤΟΥΡΟ ΝΕΜ ΠΙΧΛΟΜ
 ΝΤΕ ΤΑΛΦΕ ΧΕ †ΝΑΖΩΡΠ ΝΝΑCΙΘΒΑΙ ΤΗΡΟΥ
 ΕΒΟΛ ΉΕΝ ΠΟΥCΝΟQ ΝΤΕ ΠΟΥCΩΜΑ ΝΕΜ ΠΙCΝΟQ 10
 ΝΤΕ ΝΟΥΩΗΡΙ ΝΕΜ ΝΟΥΩΕΡΙ ΕΤΖΟΛΧ ΟΥΟZ
 ΝΤΑΩΛΙ ΝΝΗ ΕΤΩΟΠ ΝΩΟΥ ΤΗΡΟΥ ΝΤΑΡΩΚZ
 ΝΗΟΥCΩΜΑ ΉΕΝ ΠΙΧΡΩΜ ΕΥΟΝΉ ΝΙΟΥΡΩΟΥ ΔΕ
 ΝΕΜ ΝΟΥΜΗΩ ΑΥΖΙΤΟΥ ΕΉΡΗΙ ΤΗΡΟΥ ΑΥΟΥΩΩ†
 ΝΝΙΝΟΥ† ΕΤCΟQ ΟΥΟZ ΟΥΟΝ ΝΙΒΕΝ ΕΤΜΗΝ 15
 ΕΦ† ΕΤΑΥCΩΤΕΜ ΑΥΒΩΛ ΕΒΟΛ ΉΕΝ ΟΥΖΟ† ΕΘΒΕ
 ΠΙΝΙΩ† ΝΧΙΜΩΝ ΕΤΑQΤΩΝQ ΕΧΕΝ ΝΙΕΚΚΛΗCΙΑ
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 ΤΙΛΝΟC-ΝΑQΩΟΠ ΠΕ ΝΧΕ ΟΥΝΙΩ† ΝΕΜΚΑZ ΝΖΗΤ
 ΕQΩΨ ΉΕΝ ΠΙΚΟCΜΟC ΤΗΡQ ΝΜΟΝ ΦΗ ΕΤΦΙΡΙ
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 ΕΤΑQΩΟΠΙ ΜΕΝΕΝCΑ ΝΑΙ CΩΤΕΜ ΝΤΑΤΑΜΩΤΕΝ
 ΕΡΟQ ΠΙCΗΟΥ ΧΕ ΟΥΝ Ω ΝΑΜΕΝΡΑ† ΕΘΡΙΝΙ 2
 ΝΩΤΕΝ ΕΘΜΗ† ΝΠΙΩΟΥΤΑΙΟQ ΟΥΟZ ΝΝΑΓΩΝΙC-
 ΤΗC ΝΤΕ ΠΧC ΙΗC ΠΑΙ ΤΥΝΑΤΟC (sic) ΝΡΕQΔΡΟ
 ΠΑΙ ΜΑΡΓΑΡΙΤΗC ΝΜΗΙ ΝΤΕ Φ† ΠΑΙ ΔΑΥΙΔ
 ΝΒΕΡΙ ΕΤΑQΩΑΙΡΙ ΕΚΟΛΙΑΘ ΕΤΕ ΠΙΔΙΑΒΟΛΟC ΠΕ
 ΝΕΜ ΝΕQΔΕΜΩΝ ΕΤΖΩΟΥ ΠΑΙ ΡΗ ΝΤΕ †ΜΕΘ- 3

ΜΗΙ ΉΕΝ ΘΜΗΤ ΝΤΦΕ ΠΑΙ ΕΤΑ ΠΕΡΜΟΥΕ ΝΕΜ
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 ΕΤΕ ΦΑΙ ΠΕ ΦΗ ΕΤΕΝΕΡΩΑΙ ΝΑΕ ΜΦΟΟΥ ΉΕΝ
 ΠΙΚΟΣΜΟΣ ΤΗΡΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΠΙΜΕΝΡΙΤ
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ἵχε πῆριος γεωργιος οὐος ἀφωπι ἵχωρι
 ἵδηνατος ἐρχορ ἵμαω πε ζωσδε ἵτεφ-
 ωπι ἵπολεμαρχος βεν πιπολεμος νε
 ἵμον γλι πε βεν νῆριθμος τηρογ πε ἵμα-
 5. 115. τοι ἐφθενθωντ ἐρογ βεν τχομ νεμ τμετ- 5
 βερι οὐος νारे πιζμοτ ἵτε φτ ωοπ νεμαγ
 πε οὐος νaqτ cai νεμ χομ νaq πε ζωσδε
 νη εθναγ ἐρογ ἵτογερωφηρι ἐζρηι ριχεν
 τερχομ νεμ τεφμετβερι οὐος ἐωωπ ἵτεφ-
 ζωλ ἐπιπολεμος νaqoi ἵζοτ πε ἵνη εθναγ 10
 ἐρογ νεμ νη εθτογβηγ οὐος ωаре περζθο
 ζωλ ἐβογν πε ἵπεμεθο ἐβολ ἵτπαρaboλh¹
 (sic) ἵτε νερχαχι ἐρε τερχηqi θοкем βεν
 τερχix ἐρχω ἵμοc νωογ χε ἵнок πε γεωρ-
 15. ριος πιμελιτων ic ρηппе αἱ γαρωтен βεν 15
 ογχωνт οὐος βεν τογνογ ωаре νογζοπлон
 ἵμιωι ρει ἐβολ βεν νογχιx οὐος παρητ
 ωaqωairi ἐρωογ τηρογ ἵτεφωλι ἵνογωωλ
 ἅπλωc νारे πōc χη νεμαγ πε βεν νεφ-
 мωит τηρογ πε πῆριος δε ἐταρχωк ἵ K 20
 ἵρομпи ἐβολ ἅ πῆπαρχος ρирωογω ἐρογ εθ-
 реқiri ἵπερζοп νεμ τεφωερι οὐος νaqῆми
 an ρω πε χε ἐρε пx̄c ρωic ἐρογ νaq ἵноγ-
 патωелет ἐφτογβηογт ἵπαρθенос οὐος ἐτι
 25. Ө. ефмокмек ἵнаи βεν περζнт ἵχε πῆπαρ- 25
 хос ἐaqῆтon ἵмоγ βεν пōc ἀρcωxp ἵφh
 ἐтентаγ τηργ ἵпимакариос γεωργιος πε
 οὐος ἅ φт πῆγαθос ογωω ἐcωк ωароγ

1) Read παρeмβολh.

ἴπαι νιϙ† ἵδνηνατος ἴπαιρη† ζινα ἵτε
 περραν εθουαβ δῖωου ἵβρηι ἵβητη ούος πα-
 ρη† αῖρε παι σοβνι φαι ετσοῦτων ἵ ἐχεν
 περρητ ερχω ἵμος χε ις ζηππε λισωτεμ χε
 ἵ δαδῖλνος πογρο θωου† ἵκεμνη ἵνογρο
 νημαρ ἵεν cor †βακι εθβε νιθω ἵτε πι-
 κοσμος †νατωντ ἵταδῖ νηι ἵζανταιδ νεν
 ζανχρομα ἵταζωλ ψαρωου ἵτατηιτου
 νωου ούος ἵταερῆτιν ἵμωου εθρουαῖτ
 ἵεπαρχος ἐφμα ἵναιο† ἐταγσινι σατοτq
 αῖτωνq αῖδῖ ἵζανχρομα εγω νεν ογμνη
 ἵταιδ ούος αῖταλωου εουχοι ἵθοq νεν
 νερεβιαικ ούος αῖζωλ ψα νιογρωου ἐταq-
 φορ δε ἐρωου ἵχε πᾶριος αῖχω ἵνεαλ-
 fol. 116. λωουῖ ἵεν πιχοι νεν †εγλη τηρς ούος
 παρη† αῖι ἐπωι εθρεαερᾶπανταν ἐνιογ-
 ρωου ἵωορπ ούος ἐτααερᾶπανταν ἐδαδῖλ-
 νος πᾶνομος ούος αῖναγ ἐνῖδωλον ἵπερ-
 ἵθο ἐβολ ἐρε νιρωμι ταε θυσιᾶ νωου ἐπ-
 ωι ἵεν ογνιϙ† ἵσπογαν αῖτωμτ ἵεν
 περρητ τηρq πε ἵνογνιϙ† ἵναγ ούος πε-
 χαq ἵεν νερμεγῖ χε ογῆροι †νογ πε ἐταῖχω
 ἵπανι ἵνωι νεν τασαῖε ἵπολις ἵμαιχρῶ
 θαι ἐτογωεμωι ἵβητης ἵπῶς ἵτφε νεν πι-
 καρι ἵπιῆροογ νεν πῖχωρς ἵται ψα ναι
 παρνομος ετζωου ναι ἐταγχω ἵνωου
 ἵπῶς αῖωεμωι ἵπσαδανας ιῆ ογ ῆροι ρω
 πε χε ἵτακω† ἵσα ογμετκομης ἵτοτογ
 ἵναι αθνογ† ἵπαρνομος. Ἀναθεμα ἵναι
 παρνομος ναι ετσοq νεν τογμετογρο

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1) Read. ΦΑΙ.

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1) Sic; read ΚΟΥΟΝΖ.

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¹) Read ΕΤΕΝΟΥΚ.

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ἄνοκ οὔχρηστηἄνος ἡπαρρησιᾷ εἰμαζή
 ἐπαῶς ἱη̄ς πᾶς φη ἐτεζνωτεν ἄριτq νηι
 Μιογρωοῦ δε ἐταγσωτεμ ἐβολζιτοτq xε
 οὔμελιτών πε ἡκαπατοκος οὔοz xε πωηρι
 πε ἡπινιωτή ἡἐπαρχος саτοτοῦ αὔενζοῦρ 5
 πεxωοῦ naq βεν zансахи ἡκολακιᾷ xε πι-
 βελωιρι αν̄emi οὔν ἐπεκταιδ̄ nem ὁμετεῦ-
 γενηс ἡνεκιοτή τ̄ноῦ xε ἄμοῦ cωτεμ ἡcων
 οὔοz μαρε пенсоbни pанак ἄριωοῦωωοῦωι
 ἡνινοῦτή ἡρεqбpo zина ἡτεκбi ἐβολ ζιτοτοῦ 10
 οὔμονон ἡὁμετεπαρχος ἡνεκιοτή ἀλλὰ тен-
 наait κ ἡzγгоῦμεнос zичен пикосмос τηρq
 еγсоп οὔοz мененса мιογρωοῦ ἡθок пе zина
 нн ἐτεκοῦαωοῦ ἡτεκбokoῦ ἡкомнс βεν нi-
 пархиа τηροῦ ἡτε пикосмос τηρq οὔοz 15
 ἡτοῦωωпи ἡxε нiзγгемон nem нiзγгоῦμεнос
 nem нiдоуz ба пекᾶмази βεν мai нiben
 Δqероῦῶ ἡxε пiомни eqxω ἡмос xε qzωοῦ
 ἡмаωω ἡxε пai coбни ἡтωтен φai. етбi
 ἐптако nemωтен πληн ματαμοi ῶ нiλномос 20
 xε нim ἡноῦτή ἡтωтен ἐρεтеноῦωω ἐθриωωт
 fol. 122. naq οὔοz αqероῦῶ ἡxε задиᾶнос xε еноῦωω
 геωргiос ἐθρεκωωт ἡπiαπολλων φη ἐтаqῖωи
 ἡтфе Δqероῦῶ ἡxε пiмакаριос xε icxε пiа-
 πολλων пе ἐтаqῖωи ἡтфе ω πογpo iē καλωс 25
 акмоῦτή ἐроq xε ноῦτή οὔοz icxε поcитων пе
 ἐтаqтаxро ἡпикази iē пai кеоῦai οὔноῦτή он
 пе кωипи an ῶ пiαθноῦτή етcoq пiаpакων ет-
 бен φноῦн екмоῦτή è тai θоῦωт ἡдемων
 етбабем xε ноῦτή Δноκ δε еθвнтк an 30

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1) Sic; read. ΕΝΑΙ.

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 ΖΙΤΥ ἑΠΕΣΗΤ ΑΦΟΥΩΩΤ ἸΠΩΣ ΠΑΙΡΗΤ ΑΦΑΜΟΝΙ

¹) Sic; read. ΣΧΕΔΟΝ(?)

²) Sic; read ΖΑΝΑΝΑΝΘΒΑ.

ἸΜΟϚ ΑΓΤΟΥΟΝC¹ ΟΥΟϚ ΑΓΕΡΑCΠΑΖΕCΘΕ
 ἸΜΟϚ ΟΥΟϚ ΑΓΓΙΟΥΙ ἸΤΕΡΧΙΧ ΖΙΧΕΝ ΠΕΡCΩΜΑ
 ΤΗΡϚ ΑΓΜΑΖϚ ἸΧΟΜ ΟΥΟϚ ΠΕΧΑϚ ΝΑϚ ΧΕ ΧΕΜ
 ΝΟΜ† ΟΥΟϚ ΒΡΟἸΜΟΚ ΠΑΜΕΝΡΙΤ ἈΝΟΚ †ΩΟΠ
 ΝΕΜΑΚ ΨΑΤΕΚ†ΩΠΙ ἸΝΑΙ ΟΥΡΩΟΥ ἸΑΝΟΜΟC 5
 †ΩΡΚ ἸΜΟΙ ἸΜΙΝ ἸΜΟΙ ὦ ΓΕΩΡΓΙΟC ΠΑΜΕΝΡΙΤ
 ΧΕ ἸΦΡΗ† ἸΠΕ ΟΥΟΝ ΤΩΝϚ ΒΕΝ ΝΙΜΙCΙ ἸΤΕ
 ΝΙΖΙὸΜΙ ἸΝΑΑϚ ΕἸΩΑΝΝΗC ΠΙΡΕ†ΩΜC ΠΑΙΡΗ†
 ΝΕ ΟΥΟΝ ΨΟΠΙ ΒΕΝ ΝΙΜΑΡΤΥΡΟC ΕΦΘΕΝΘΩΝΤ
 ΕΡΟΚ ΟΥΟϚ ΝΕ ΟΥΟΝ ΨΟΠΙ ΕΦὸΝΙ ἸΜΟΚ ΨΑ 10
 ΕΝΕϚ ΙC ΖΗΠΠΕ ΧΝΑΕΡ̄ ἸΡΟΜΠΙ ΕΥΕΡΒΑCΑ-
 ΝΙΖΙΝ ἸΜΟΚ ἸΧΕ ΠΑΙ Ὢ ἸΝΟΥΡΟ ἸΑΝΟΜΟC
 ΧΝΑΕΡ ΖΑΝΜΗΨ ἸΧΟΜ ΟΥΟϚ ΧΝΑΜΟΥ Ἰ Γ
 ἸCΟΠ ΟΥΟϚ †ΝΑΤΟΥΝΟCΚ ΟΥΟϚ ΒΕΝ ΠΙΜΑΖΔ
 ἸCΟΠ †ΝΗΟΥ ΨΑΡΟΚ ΖΙΧΕΝ ΟΥὸΠΙ ἸΝΟΥΩΙΝΙ 15
 ΝΕΜ ΝΙΤΑΓΜΑ ἸΠΩΡΑΝΙΟΝ ΝΕΜ ΝΙΠΡΟΦΗΤΗC
 ΝΕΜ ΝΙΑΠΟCΤΟΛΟC ΝΕΜ ΝΙΑΓΡΙΟC ἸΜΑΡΤΥΡΟC
 ΟΥΟϚ ἸΤΑΒΙ Ἰ†ΠΑΡΑΘΗΚΙ ΕΤΑΙΒΑΛΟC ΕΡΟΚ
 ΕΤΑϚΚΗΝ ΔΕ ΕϚΧΩ ἸΝΑΙ ΝΑϚ ἸΧΕ ΠΙCΩΤΗΡ
 ΑϚ† Ἰ†ΖΙΡΗΝΗ ΝΑϚ ΟΥΟϚ ΑΓΜΑΖϚ ἸΡΑΨΙ 20
 ΤΗΡϚ ΑϚΩΛ ΕΨΩΙ ΕἸΝΙΦΗΟΥΙ ΝΕΜ ΝΕ-
 ϚΑΓΓΕΛΟC ΝΑΡΕ ΠΙΜΑΚΑΡΙΟC CΟΜC ἸCΩϚ ΠΕ
 ΟΥΟϚ ΑϚΨΟΠΙ ἸΧΕ ΠΙΘΜΙ ΕϚΡΑΨΙ ἸΜΑΨΩ
 ΕϚCΜΟΥ ΕΦ† ΨΑΤΕ ΠΙ(ΟΥ)ΩΙΝΙ ΨΑΙ ΕΘΒΕ ΝΗ
 ΕΤΑ ΠὸC ΧΟΤΟΥ ΝΑϚ ΕΤΑ ΨΩΡΠ ΔΕ ΨΟΠΙ 25
 ΑϚΕΡΚΕΛΕΥΙἸ ἸΧΕ ΠΙἈΝΟΜΟC ἸΝΟΥΡΟ ΝΕΜ ΝΗ
 ΕΘΝΕΜΑϚ ΕΘΡΟΥΖΩΛ ΕΨΩΤΕΚΟ ΟΥΟϚ ἸΤΟΥΝΑΥ
 ΧΕ ΠΙΘΜΙ ΟΝΪ ΨΑΝ ἸΜΟΝ ΟΥΟϚ ΕΤΑΥΟΥΩΝ

1) Sic; read. ΑΓΤΟΥΝΟCϚ.

fol. 125. ΔΕ ἸΦΡΩ ἸΠΩΤΕΚΟ ΑΥΝΑΥ ἘΠΙΑΓΙΟΣ ΕΦΘΖΙ
 ἘΡΑΤΥ ἘΠΙΩΛΗΛ (sic) ΝΑΡΕ ΠΕΥΖΟ ΕΡΟΥΩΙΝΙ
 ἸΦΡΗΤ ἸΦΡΗ ΟΥΟΣ ΑΥΕΡΩΦΗΡΙ ἸΜΑΩ ΑΥ-
 ΒΟΧΙ ΑΥΤΑΜΕ ΝΙΟΥΡΩΟΥ ἘΖΩΒ ΝΙΒΕΝ ΟΥΟΣ
 ΑΥΟΥΑΖΣΑΖΝΙ ΕΘΟΥἘΝΥ ἘΧΕΝ ΠΙΒΗΜΑ ΟΥΟΣ 5
 ΉΕΝ ΠΧΙΝΘΟΥἘΝΥ ΔΕ ΝΑΥΧΩ ἸΜΟC ΠΕ ΧΕ
 ΠΑΝΟΥΤ ΠΑΝΟΥΤ ΜΑΤΖΘΗΚ ἘΡΟΙ ΕΘΒΕ ΟΥ ΠΑ-
 ΝΟΥΤ ΕΚΝΑΧΑΤ ἸCΩΚ ΠΑΝΟΥΤ ἸΩC ἸΜΟΚ
 ἘΠΧΙΝΝΑΖΜΕΤ ἘΤΑΥΦΟZ ΔΕ ἘΠΙΒΗΜΑ ΠΕΧΑΥ ΧΕ
 ΠΙΒΗΜΑ ΠΙΒΗΜΑ Αἰ ΓΑΡΟΚ ΟΝ ἸΘΟΚ ΝΕΜ ΝΕΚ 10
 (sic) ΠΕΚΛΠΟΛΛΩΝ ΑΝΟΚ ΖΩ ΝΕΜ ΠΑΥC ἸΗC ΠΧC
 ἘΤΑΥΝΑΥ ΔΕ ἘΡΟΥ ἸΧΕ ΝΙΛΝΟΜΟC ΑΥΕΡΩΦΗΡΙ
 ΠΕΧΩΟΥ ΝΑΥ ΧΕ ΕΘΒΕ ΟΥ ἸΜΟΝ ΖΛΙ ἸΠΕΤΖΩΟΥ
 ΩΟΠ ἸΜΟΚ ΑΝ Ω ΓΕΩΡΓΙΟC ΟΥΟΣ ΝΙΜ ΠΕ ἘΤΑΥ
 ΤΑΛΒΟΚ ΠΕΧΕ ΠΙΘΜΙ ΝΩΟΥ ΧΕ ΤΕΤΕΝΕΜΠΩΑ 15
 ἸΘΩΤΕΝ ΑΝ Ω ΝΙΛΝΟΜΟC ἘCΩΤΕΜ ἘΦΡΑΝ
 ἸΦΗἘΤΑΥΤΑΛΒΟΙ ΉΕΝ ΝΕΤΕΝΜΑΩΧ ΕΤΖΩΟΥ
 ΤΟΤΕ ΑΥΧΩΝΤ ΉΕΝ ΟΥΕΝΒΟΝ (sic) ΑΥΕΡΚΕΛΕΥἸΝ
 ΕΘΟΥΓΩΛΚ ἘΒΟΛ ἸΠΙΛΓΙΟC ἸΔἸΩΜΟΥ ΕΥΒΟCΙ
 ΟΥΟΣ ἸCΕΤ ΝΑΥ Ἰ Ὦ ἸΤΑΥΡΕΛ ΉΕΝ ΠΕΥCΟΙ 20
 ΟΥΟΣ ἸCΕΦΟΝΖΥ ΟΥΟΣ ἸCΕΤ ΝΑΥ ἸΚΕ Ὦ ἸΤΕΥ-
 ΝΕΧΙ ΠΑΙΡΗΤ Ἰ ΝΕΥCΑΡΖ ΦΟΤΦΕΤ¹⁾ ΟΥΟΣ ΑΥΖΕΙ
 ΖΙΧΕΝ ΠΙΚΑΖΙ ἸΚΟΥΧ ΚΟΥΧΙ ΟΥΟΣ ΝΑΡΕ ΠΕΥC-
 ΝΟΥ CΩΚ ἸΦΡΗΤ ἸΝΟΥΜΩΟΥ ΠΑΙΡΗΤ ΑΥΘ-
 ΡΟΥἸΝΙ ἸΝΟΥΚΟΝΙἸ ἸΑΤΩΩΕΜ ΟΥΟΣ ἸCΕΤΑΛΟΥ 25
 ΖΙΧΕΝ ΠΕΥCΩΜΑ ΟΥΟΣ ΑΥΘΟΥΦΩΝ ἸΝΟΥΖΕΜΧ
 ΝΕΜ ΟΥΘΗΝ ΖΙΧΕΝ ΠΕΥCΩΜΑ ΟΥΟΣ ΑΥΘΟΥΓ-
 ΡΩΙC ἘΡΟΥ ΉΕΝ ΠΙΩΤΕΚΟ ἸΧΕ Ἰ ἸΜΑΤΟΙ ΝΕΜ

¹⁾ For ΦΟΥΖΦΕΤΖ.

Ε ΝΘΡΙΒΟΥΝΟΣ ΨΑ ΠΕΡΡΑΣΤ ΠΙΜΑΚΑΡΙΟΣ ΔΕ
 Α ΠΙΧΡΩΜ ΝΕΖΣΙ ΉΕΝ ΠΕΡΨΩΜΑ ΤΗΡΓ ΟΥΟΣ
 ΑΓΪΣΙ ΝΙΜΑΨΩ ΠΕ Α ΠΩΤ ΉΤ ΝΑΥ ΕΠΕΡΜΚΑΖ
 ΧΕ ΟΥΗΙ ΝΑΨΩΧΕΜΧΟΜ ΑΝ ΠΕ ΕΣΑΧΙ ΕΠΤΗΡΓ
 ΑΓΙ ΕΠΕΣΗΤ ΕΒΟΛΉΕΝ ΠΙΜΑ ΕΤΒΟΪ ΝΤΕ ΤΦΕ 5
 ΉΧΕ ΠΕΝΩΤ ΉΤ ΠΧΤ ΟΥΟΣ ΑΓΣΑΧΙ ΝΕΜΑΓ ΕΓΧΩ-
 ΝΙΜΟΣ ΧΕ ΑΙΘΕΡΟΚ ΝΘΟΚ ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ
 ΤΩΝΚ ΕΒΟΛ ΉΕΝ ΝΕΚΪΣΙ ΤΗΡΟΥ ΧΕΜΧΟΜ ΧΕ
 ΑΝΟΚ ΤΩΟΠ ΝΕΜΑΚ ΟΥΟΣ ΑΓΤΩΝΓ ΉΧΕ ΠΙΘΜΗΙ
 Α ΠΩΤ ΖΙΟΥΪ ΝΤΕΡΧΙΧ ΖΙΧΕΝ ΠΕΡΨΩΜΑ ΤΗΡΓ 10
 ΑΓΤΑΛΔΟΓ ΟΥΟΣ ΑΓΤ ΝΑΓ ΝΤΖΗΡΗΝΗ (sic) ΑΓ-
 ΖΩΛ ΕΠΨΩΙ ΕΝΙΦΗΟΥΪ ΉΕΝ ΟΥΩΟΥ ΝΕΜ ΟΥΤΑΙΔ
 ΠΙΜΑΚΑΡΙΟΣ ΔΕ ΝΑΓΧΗ ΉΕΝ ΠΙΨΤΕΚΟ ΠΕ ΕΡΕΡ-
 ΨΑΛΙΝ ΨΑΤΕ ΠΙΟΥΩΙΝΙ ΨΑΙ ΝΙΜΑΤΟΙ ΔΕ ΕΤΡΩΙC
 ΕΡΟΓ ΝΕΜ ΝΙΘΡΟΥΒΟΥΝΟΣ¹ ΕΤΑΥΝΑΥ Ε ΦΗ ΕΤΑΓ 15
 fol. 126. ΨΩΠΙ ΝΠΙΑΓΡΙΟΣ ΕΓΤΟΥΧΗΟΥΤ ΑΓΕΡΨΦΗΡΙ ΟΥΟΣ
 ΑΥΤΑΜΕ ΝΙΟΥΓΡΩΟΥ ΠΕΧΕ ΠΟΥΡΟ ΔΑΔΙΑΝΟΣ ΧΕ
 ΓΕΩΡΓΙΟΣ ΟΥΣΑΪ ΝΙΜΑΓΟΣ ΠΕ ΑΛΛΑ ΤΝΑΩΤΕΜ
 ΕΡΟΓ ΑΝ ΝΚΕCΟΠ ΨΑΝΤΑΙΝΙ ΝΝΟΥCΑΪ ΝΙΜΑ-
 ΓΟΣ ΕΦΟΥΟΤ ΕΡΟΚ² CΑΤΟΤΓ ΑΓΖΕΜCΙ ΑΓCΪΑΙ 20
 ΝΝΟΥΕΠΙCΤΟΛΗ ΕΓΧΩ ΝΙΜΟΣ ΧΕ ΠΟΥΡΟ
 ΔΑΔΙΑΝΟΣ ΕΓCΪΑΙ ΕΒΟΛ ΉΕΝ ΠΙΚΟCΜΟΣ ΤΗΡΓ
 ΧΕΡΕΤΕ ΧΕ ΜΑΓΟΣ ΝΙΒΕΝ ΕΤΕ ΟΥΟΝ ΨΧΟΜ
 ΝΙΜΟΓ ΕΤΟΥΩ ΕΒΟΛ ΝΝΙΜΑΓΙΑ ΝΤΕ ΝΙΧΡΗC-
 ΤΗΑΝΟΣ ΜΑΡΕΓΙ ΖΑΡΟΙ ΟΥΟΣ ΑΝΟΚ ΤΝΑΤ ΝΑΓ 25
 Ν Ρ ΝΛΙΤΡΑ ΝΝΟΥΒ ΝΕΜ Τ ΝΛΙΤΡΑ ΝΖΑΤ ΝΕΜ
 ΚΤΗCΙC ΝΙΒΕΝ ΕΤΕΦΟΥΑΨΟΥ ΟΥΟΣ ΓΝΑΨΩΠΙ

1) Sic; read. ΝΙΘΡΥΒΟΥΝΟΣ.

2) Sic; read. ΕΡΟΓ.

ἡμᾶς β̅εν ταμετοῦρο ναι σ̅χαι δε ἀγ̅ωου
 κατὰ μα ις ζηππε ἀφοῦονεζ̅ ἐβολ̅ ἡπεμ̅θο
 ἡποῦρο ἡχε οὔαι ἐ πεφραν πε ἁθανασιος
 εφ̅σω ἡμος χε παῦτ̅ ποῦρο ον̅ ῥα ἐνεζ̅
 ἀρικελεῦιν φαι ἐτε πεφραν χε γεωργιος 5
 εθρεφ̅ιρι ἡνοῦζωβ ἡπαμ̅θο ἐβολ̅ οὔος ἁνοκ
 εθανωλ ἡνεφ̅μαγιά οὔος ἀφ̅ραωι ἡμαω
 πεχαζ̅ ἡπιμαρος χε οὔ ἡζωβ πε ἐτεκναλιζ̅
 ἡπαμ̅θο ἐβολ̅ ζινα ἡταῆμι χε κναδ̅ρο ἐνι-
 μαγιά ἡτε παι χρησ̅τηανος οὔος πεχε ἁθα- 10
 νασιος ἡποῦρο χε ἀρικελεῦιν εθροῦ̅ινι νηι
 ἡνοῦμασι ἀφοῦαζ̅σαζ̅νι εθροῦ̅ινι ἡνοῦμασι
 οὔος ἀφ̅σαχι ἐβ̅ρηι ἐνιμαωχ ἡπιμασι ἀφ̅ωβ̅
 ἀφ̅ερ̅β̅ ποῦρο δε ἀφ̅σωβι πεχαζ̅ χε ἀλ̅θως
 ἡθοκ εθανωι¹ ἐβολ̅ ἡνιμαγιά ἡτε νιχρησ- 15
 τη̅ανος πεχε ἁθανασιος ἡποῦρο χε μαροῦ̅ινι
 νηι ἡνοῦμαωι ἐταγε̅νς ἀγ̅ζιοῦ̅ι ἡνιμελος
 ἡτε πιμασι ἐβοῦ̅ν ἐρος β̅εν πιцаβ̅ ἡτε τ̅μα-
 ωι οὔος ἀγ̅ι ἐβολ̅ εὔω̅ηω ν̅εμ νοῦερ̅νοῦ
 οὔος ποῦρο δε ἀφ̅εθροῦ̅ινι ναζ̅ ἡπι̅λ̅γιος γεωρ- 20
 ριος πεχαζ̅ ναζ̅ χε γεωργιος εθβ̅ητ̅κ α̅ιμοῦ̅τ̅
 ἐπαι саβ̅ ἡμαρος ετ̅β̅εν ταμετοῦρο ι̅ε ἡτεκ-
 ωλ ἐβολ̅ ἡνεφ̅μαγιά ι̅ε ἡτεφ̅ωλ ἡνοῦκ
 ἐβολ̅ πι̅λ̅γιος δε γεωργιος πεχαζ̅ ἡποῦρο χε
 ἡπαρε νιχρησ̅τη̅ανος ετ̅ζ̅ηπ̅ ἐπ̅χ̅τ̅ ερ̅μαγιά 25
 ἐνεζ̅ ὦ πι̅λ̅σεβ̅ης πεχε πι̅λ̅γιος ἡπιμαρος χε
 ἡως ἡμοκ ὦ παω̅ηρι φ̅η ετεζ̅νακ ἀριτ̅ζ̅
 ἡχωλε̅μ ις ζηππε τ̅ναγ̅ ἐπιζ̅μοτ̅ ἡτε φ̅τ̅

¹) Sic; read. εθανωλ.

ἔταρῶντ ἐροκ Δθανασιος δε αqβι ἱνογὰ-
 φот αqμαρq ἐβολ ἕεν νεqμαγiα αqερεπiκα-
 fol. 127. λιcθe ἱzαννiω† ἱραν ἱδεμων ἐzρηι ἐxωq
 οyοz αqτηiq ἱπιὰγiοc γεωργiοc εῶρεqcoq
 ἔταρcoq δε ἱπε zλι ἱπετzωoy ὡπι ἱμοq 5
 πεxε λθανασιος xε ὡ γεωργiοc κε λφот πε ἐτ-
 натиq нак ἐωπι ἱνε zλι ἱπετzωoy ὡπι
 ἱмоk λноk zω ἱ†нанаz†¹ ἐπεκноy†
 Δqβi ἱπιὰφот ἱxe λθανασιος πιμαγoc αqxω
 ἱzανнiω† ἱραν ἱδεμων eyzωoy ἐzote ni- 10
 зорп αqτηiq ἱπιθμηι αqcoq ππε zλι ππετ-
 zωoy ὡπι ἱμοq Δθανασιος δε αqзitq
 ἐπεснт hаратq ἱπιὰγiοc eyxω ἱмоc наq xε
 †ворк ἐроk ἱ†нc пхc μοi ннi zω ἱ†сφpагic
 ἱте ἱ†c φн ἐτεκωemωi ἱμοq zina ἱтоγὰ- 15
 οyων ннi zω ἱометоγpо ἱнифноγi ἐταq-
 наγ ἐπεqнаz† ἱxe πιμαpтγpоc εῶγав
 αq† ἱоyωenφат ἕен пиказi оyοz αсq-
 охсq² ἐπωi ἱxe оγmωm³ ἱmωoy εсmez
 ἱсθoиноγi етсотп ἱмаωω оyοz à πιμα- 20
 кариос τωbz ἕен петзһп αqì ἱxe θω-
 mac πιὰпocтoлoc αq†ωmc ἱнаθaнaсiοc πι-
 магoc ἕен φpан ἱφiωт nem пωһpи nem
 пiπнā εῶγав αqβi ἱπιxω ἐβολ ἱте neqнoвi
 à πιὰпocтoлoc † нωoy ἱ†зһpһннн ἕен петзһп 25
 αqзопq ἐβολzарωoy оyοz пaиpһ† à †мoy-
 ми ἱmωoy тacθoc ἐпecма пoypо де ἐтаq-

1) Sic; read. †нанаz†. — 2) Read αсqохсс.

3) Sic; read. оγmоγm.

ΝΑΥ ΝΕΜ ΝΗ ΕΘΝΕΜΑΥ ΤΗΡΟΥ ἔΦΗ ἔΤΑΥΩΠΙ
 ΑΥΤΩΜΤ ἸΜΑΩΩ ΟΥΟΣ ΑΥΕΡΩΦΗΡΙ ΔΘΑΝΑ-
 CΙΟΣ ΔΕ ΑΥΩΩ ἔΒΟΛ ἸΠΕΜΘΟ ἸΝΙΟΥΡΩΟΥ ΧΕ
 ἈΝΟΚ ΟΥΧΡΗCΤΙΑΝΟΣ †ΩΕΠΕΖΜΟΤ ἸΤΟΤΥ ἸΦ†
 ΝΕΜ ΠΕΥΒΩΚ ΓΕΩΡΓΙΟΣ ΧΕ ΑΥΟΠΤ ἔΠΑΡΙΘΜΟΣ 5
 ἸΤΕ ΝΕΥΕΒΙΑΙΚ ἈΝΟΚ ἔΑ ΠΙΕΡΓΑΤΗΣ ἸΤΕ †ΑΧΠ
 ἸΑ ΟΥΟΣ †ΕΡΖΕΛΠΙC ΧΕ ΠΕΥΝΑΙ ΝΑΤΑΖΟΙ ΖΩ
 ΖΙΤΕΝ ΝΙΤΩΒΖ ἸΤΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΠΙΜΑΡ-
 ΤΥΡΟΣ ΕΘΟΥΑΒ ΟΥΟΣ ΠΙΤΥΝΑΤΟΣ ΟΥΟΣ ΑΥ-
 ΧΩΝΤ ἸΧΕ ΝΙΔΝΟΜΟΣ ΑΥΕΡΚΕΛΕΥἸΝ ἔΘΡΟΥΩΛΙ 10
 ἸΝΑΘΑΝΑCΙΟΣ CΑΒΟΛ Ἰ†ΒΑΚΙ ἸCΕΩΛΙ ἸΤΕΥΛΑΦΕ
 ἔΕΝ ΡΩC ἸCΗΥΙ ΦΑΙΡΗ† (sic) ΑΥΧΩΚ ἔΒΟΛ ἸΤΕΥ-
 ΜΑΡΤΥΡΙΑ ἸCΟΥ ΚΓ ἸΠΙΛΒΟΤ ΤΩΒΙ ἸΝΟΥΕΖΟΥ
 ἸCΑΒΒΑΤΟΝ ἔΡΕ ΠΕΥCΜΟΥ ΕΘΟΥΑΒ ΩΠΙ ΝΕΜΑΝ
 ΤΗΡΟΥ ΩΑ ἔΝΕΖ ἸΤΕ ΝΙἔΝΕΖ ΤΗΡΟΥ ἔΤΑΥΚΟΤΥ 15
 ΔΕ ἸΧΕ ΠΙΘΜΗ ἔΠΟΥΡΟ ΠΕΧΑΥ ΝΑΥ ΧΕ ΦΗ
 ολ. 128. ἔΤΕΚΟΥΛΩΥ ἈΡΙΤΥ ΝΗΙ. ΔΥΕΡΟΥΩ ἸΧΕ
 ΠΟΥΡΟ ΠΕΧΑΥ ΝΑΥ ΧΕ ΩΕ ΝΙΝΟΥ† ὦ ΓΕΩΡΓΙΟΣ
 ΧΕ †ΝΑCΡΩΤΥ ἔΡΟΚ ΠΑΙΡΗ† ΑΥΘΡΟΥΘΟΥ†
 ἸΖΑΝΑΜΩΕ ΝΕΜ ΖΑΝCΕΒΝΗΤ ΑΥΘΡΟΥΘΑΜΙΔ 20
 ἸΝΟΥΤΡΟΧΟΣ ΕΥΘΟCΙ ἸΜΑΩΩ ΟΥΟΣ ΑΥΘΡΟΥ
 ΤΩΙC¹ ἔΡΟΥ Ἰ ῖ ἸΕΥΤ ΕΥΟΙ ἸΝΟΥΜΑΖΙ ἔΦΟ-
 ΥΑΙ ΑΥΜΑΖΥ ΤΗΡΥ ἔΕΝ ΖΑΝΦΕΡΟΝΙΟΝ ΕΥΧΗΡ
 ἸΜΑΩΩ ΟΥΟΣ ΑΥΖΙΟΥἸ ἔΠΩΩΙ ἔΕΝ ΝΕΥΩΩΛΖ
 ἸΖΑΝΛΑΔΟΥ ΝΕΜ ΖΑΝΩΤΕΝ ἸΒΕΝΙΠΙ ΕΥΜΟΚΖ 25
 ἸΜΑΩΩ ΑΥΘΡΟΥΘΑΜΙΔ ἸΠΙΤΡΟΧΟΣ ἸΦΟΧΙ Β†
 ΕΥΟΙ ἸΝΑCΤΗΡΙΟΝ ἸἔΩΚ CΑ ΠΑΙ CΑ ΕΥΜΕΖ ἸἸΥΤ
 ΝΕΜ ΦΕΡΟΝΙΟΝ CΑ ΠΑΙ ΚΕCΑ ΕΥΜΕΖ ἸCΗΥΙ ἸΡΩΥ

1) Sic; read ΑΥΘΡΟΥΤΩΤC.

ἸΒΑΩΟΥΡ ἔρε λαβем β ἸΧΩΙΤ ἔεν νογχωτϞ
 ουοϞ ἔρε κ ἸΖΥΠΕΡΕΤΗC CΩK KATΑ ουΑΙ ἸΤΕ
 ΝΙΛΑΒЕМ ουοϞ ΑΓΕΡΚΕΛΕΥΙΝ ΕΘΟΥΙΝΙ ἸΠΙΜΑ-
 ΚΑΡΙΟC ΠΕΧΑϞ ΝΑϞ ΧΕ ΓΕΩΡΓΙΕ ΙC ΧΕ ΕΚΝΑ-
 ΩΩΤ ἸΠΙΛΠΟΛΛΩΝ ἸΕ ΧΝΑΒΙ ἸΝΟΥΒΡΗΠΙ ἸΝΟΥΓΡΟ 5
 ἘΒΟΛ ΖΙΤΟΤ ουοϞ ΙC ΧΕ ΕΚΗΠ ἘΠΧ̄ ἸΕ CΟΜC
 ἘΠΙΜΑΝΓΑΝΟΝ ἘΤΑΙΘΑΜΙΟϞ ΝΑΚ ΖΙΤΚ ἘΒΟΥΝ
 ἘΡΟϞ ΕΘΕΓΕΡΔΟΚΙΜΑΖΙΝ ἸΠΕΚCΩΜΑ ΧΕ Ἰ[ΘΟΚ]
 ουγχωρι ἸΜΑΤΟΙ ΠΕΧΕ ΠΙΛΡΙΟC ΧΕ †ΗΠ ἘΠΧ̄
 ΜC. ΦΗ ΕΤΕΖΝΑΚ ΑΡΙΤϞ ΝΗΙ ΑΓΕΡΚΕΛΕΥΙΝ ἘΤΗΙϞ 10
 ἘΒΟΥΝ ἘΠΙΤΡΟΧΟC ΕΘΟΥΓΒΩΚ ἘΧΩϞ ἸΧΕ ΖΜ
 ἸΖΥΠΕΡΕΤΗC ΠΙΜΑΚΑΡΙΟC ΔΕ ἘΤΑϞΝΑϞ ἘΠΙ-
 ΜΑΝΚΑΝΩΝ ἘΤΧΟΡΧ ἔεν ΘΜΗ† ἸΠΙΤΡΟΧΟC ΑΓΕΡ-
 ΖΟ† ΕΘΒΕ ουρωμι ϞωϞ ΕΓΕΡΦΟΡΙΝ ἸΝΟΥCΑΡϞ
 ΜΑΛΙCΤΑ ΕCΧΗΝ ἸΠΑΙ ΡΗ† ουοϞ ΠΕΧΑϞ ἸΒΡΗΙ 15
 ἸΒΗΤϞ ΧΕ ΓΕΩΡΓΙΟC ϞΑΡΑ ΧΝΑΩΝΟΖЕМ ἸΠΑΙ
 CΟΠ [ΑΝ] CΑΤΟΤϞ ΑϞΦΩΡΩ ἸΝΕϞΧΙΧ ἘΒΟΛ ΑϞ-
 ΤΩΒϞ ἸΠΑΙΡΗ† ΕϞΧΩ ἸΜΟC ΧΕ †ϞΩC ἘΡΟΚ ΠΑΩC
 ἸΗC ΠΧ̄ ουοϞ †ΩΕΠϞΜΟΤ ἸΤΟΤΚ ΧΕ ΑΚΑΙΤ
 ἸΕΜΠΩΔ Ἰ†ΜΕΤΩΦΗΡ ἸΤΕ ΝΕΚΕΜΚΑϞ ἸΝΟΥΧΑΙ 20
 ἸΦΡΗ† ἸΘΟΚ ΠΑΩC ἘΤΑΓΛΩΚ ϞΙΧΕΝ ουΩΕ ουοϞ
 ΑΥΧΑΤ¹ ἔεν ΘΜΗ† ἸCΟΝΙ β ΙC ϞΗΠΠΕ ΑΥΘΑΜΙΔ
 ΝΗΙ ἸΝΟΥΤΡΟΧΟC ΕϞΟΙ Ἰβ ΕΘΒΕ ΠΕΚΡΑΝ ἘΘΟΥΑΒ
 ΠΑΝΗΒ CΩΤЕМ ΧΕ †ΝΟΥ Ω ΠΑCΩΤΗΡ ἘΠΕΚΒΩΚ
 ΓΕΩΡΓΙΟC Ω ΦΗ ἘΤΕ ἸΠΕ ουΟΝ ΕΡΩΟΡΠ ἘΡΟϞ 25
 ἘΝΕϞ ΠΙΑΤΩΙΒ† ΠΙΧΛΟΜ ἸΤΕ ΝΙΜΑΡΤΥΡΟC ΦΗ
 ἘΤΑϞΒΩΛΚ ἸΤΦΕ ἸΦΡΗ† ἸΟΥΚΑΜΑΡΑ ΑϞΩΙΤC
 ἔεν ουἔμι ἘΠΧΙΝΤΕCΩΟΥΔ ἸΩ† ϞΙΧΕΝ ΠΙCΩΝΤ

1) Sic; read ΑΥΧΑΚ.

129. τηρϥ φη ἔταϥθαμιὸ ἡνιῶηπι ἔθορυϥωογο
 μοϥζωοϥ ζιχεν πικαζι ἔχεν νιῶμηι nem
 νιρεϥερνοβι εϥσοπ φη ἔταϥθαμιὸ ἡνιτωοϥ
 nem νικαλαμφο βεν οϥωι nem οϥμαωι
 ἡτερωϥ φη ἔταϥερεπιζιμαν ἡνιὰσεβης τη- 5
 ϥοϥ οϥοζ ἡπάρανομος ναι ἔταϥερατσωτεμ
 οϥοζ αϥζιτοϥ εζρη¹ ἐπιταρταρος ἡτε ἀμεν†
 σεχη ἡμαϥ †νοϥ βεν πιχωμ nem ζανμοϥ-
 χλος ἡτε ἀμεν† οϥοζ εϥερκολαζιν ἡμωοϥ
 ἐβολζιτεν ζανδρακων εϥζωοϥ αριπιζιμαν² 10
 πανοϥ† ἡνιὰσεβης τηρϥοϥ οϥοζ ἡμον ζλι
 ναω† ἐβοϥν ἐζρεν πεκοϥαζσαζνι φη ἔτε
 βεν νιῆζοοϥ ἡβαιῆ ἐακοϥονζκ ναν ἐβολ
 ζιχεν πικαζι οϥοζ ακβι capz βεν †θεὸδοκος
 μαριὰ †παρθένος βεν οϥμϥστηριον ἡνατ 15
 βετρωτϥ οϥοζ ἡατῆμι ἐροϥ πιχφο ἡναλιν-
 θινον³ φη ἔταϥμοωι ζιχεν νιχολ ἔτε ἡπε
 νεϥβαλαϥχ ὁωλεβ ἡμωοϥ φη ἔτε ἐβολζιτεν
 ἔ ἡωικ αϥρε ἔ ἡωο ἡρωμι οϥωμ αϥσι φη
 ἔταϥερεπιζιμαπ ἡφιομ nem νιῶνοϥ οϥοζ 20
 αϥχα ϥωοϥ [ενχαι] νιβεν σεσωτεμ †ακ χε
 [ε]ανῶαμιὸ ἡτακ τηρϥοϥ νε μαρεϥὶ ἡχε πεκναι
 ἐζρη ἔχων nem ἡνοκ βα πεκβωκ γεωργιος
 χε οϥηι ἐρε πιναι χη ἡτοτκ φωκ πε πιώοϥ
 nem πεκίωτ ἡλγαῶος nem πιπῶα θεοϥαβ ωα 25
 ἐνεζ ἡμην εταϥ† δε ἡπιὰμην αϥζιτϥ ἐβοϥν
 ἐπιτροχος ἔταϥζει δε βεν ὁμη† ἡνιοργανον

¹) Read εβρηι.

²) Read αριῆπιζιμαν.

³) Read ἡναληθινον.

ΕΤΧΟΡΧ ΑΥΣΩΚ ἔχωq ἸΝΟΥΣΟΠ ἸΝΟΥΩΤ ΟΥΟZ
 ΑΦΩΛ ἔβολ ἥΕΝ ΟΥἶΩC ΝΙΚΑC ΝΕΜ ΝΙΑΦΟΥἶ
 ΑΥΜΟΥΝΚ ΕΥCΟΠ ΠΙΤΥΡΑΝΟC ΔΕ ΑΦΩΩ ἔβολ
 ἸΠΕΜΘΟ ἸΝΙΟΥΓΡΩΟΥ ΕΤΚΩ† ἔροq ΕΦΧΩ ἸΜΟC
 ΧΕ ἸΜΟΝ ΝΟΥ† ἔβηλ ἐπὶ ἀπολλων ΝΕΜ ΠΙΕΡ-
 ΜΗC ΝΕΜ ΠΙΖΕΥC ΝΕΜ ΠΙΔΡΑΚΛΗC ΝΕΜ †ΑΘΕΝ-
 ΝΑC ΝΕΜ †ΚΑΜΑΝΑΡΑ ΝΕΜ ΠΟCΙΤΩΝ ΝΑΙ ἔΤΟΥ-
 CΟΛCΕΛ ἸΤΦΕ ΝΑΙ ΕΤ†ΜΕΤΟΥΡΟ ἸΝΙΟΥΓΡΩΟΥ
 ΕΥΘΡΟ ἸΝΙΧΩΡΙ ἸΜΑΖΙ ἸΠΙΚΑΖΙ ΑΦΘΩΝ †ΝΟΥ
 Φ† ἸΓΕΩΡΓΙΟC ΦΗ ΕΤΑ ΝΙΡΑΒΤΟΥΧΟC ἸΙΟΥΙΔΑΙ 10
 ἩΘΘΕΦ ΕΘΒΕ ΟΥ ἸΠΕQἶ ἸΤΕΦΝΑΖΜΕQ ἔΒΟΛἩΕΝ
 ΝΑΧΙΧ ΟΥΟZ ΑΦΕΡΚΕΛΕΥἶΝ ΕΘΡΟΥΑΛΙ ἸΠΙΩΩΙΩ
 ἸΤΕ ΝΕQΚΑC ΝΕΜ ΝΕQΑΦΟΥἶ ΝΕΜ ΠΙΚΑΖΙ ἔΤΑΦCΩ
 ἸΠΕQCΝΟQ ΕΘΟΥΑΒ ΑΦΖΙΤΟΥ ἔΠΕCΗΤ ἔΟΥΛΑΚΚΟC
 ΕΤΩΟΥΩΟΥ ἸΑΤΜΩΟΥ ΑΥΩΟΡQ ἸΤΕΜ¹ ΩΑΡΩQ 15

fol. 130. ΝΑΦΧΩ ἸΜΟC ΠΕ ΧΕ ΜΗΠΟΤΕ ἸΤΕ ΝΙΧΡΗCΤΗΔΑΝΟC
 ΧΙΜΙ ἸΝΟΥΩΩΙΩ ἸΤΟΥἶΡΙ ἸΖΑΝΧΟΜ ἸΒΗΤQ ΜΕ-
 ΝΕΝCΩC ΑΦΤΩΝQ ἸΘΟQ ΝΕΜ ΠΙΚΕ ΞΘ ἸΝΟΥΡΟ
 ΟΥΟZ ΑΥΖΩΛ ἐπὶ ἀριCΤΟΝ ΝΑΥΡΑΩ ΠΕ ΧΕ
 ΑΥΘΡΟ ἔΠΟΥΧΑΧΙ ΠΕ ΟΥΟZ ἥΕΝ †ΟΥΝΟΥ Ἰ 20
 ΠΙΔΗΡ ΤΗΡQ ΕΡΧΑΚΙ ΟΥΟZ ἸΤΦΕ ΖΩΒC ἸΒΗΠΙ
 Ἰ ΖΑΝἩΑΡΑΒΑΙ ΝΕΜ ΖΑΝCΕΤΕΒΡΗΧ ΩΩΠΙ Ἰ
 ΠΙΚΑΖΙ ΤΗΡQ CΘΕΡΤΕΡ ΩΑ ΝΕQCΕΝ† Ἰ ΠΙΑΡ-
 ΧΗΑΓΓΕΛΟC ΕΘΟΥΑΒ ΕΡCΑΛΠΙΖΙΝ ἥΕΝ †CΑΛ-
 ΠΙΓΡΟC ΑQἶ ἸΧΕ ΠΩC ΖΙΧΕΝ ΟΥΖΑΡΜΑ ἸΧΕΡΟΥ- 25
 ΒΙΜ ΝΕΜ ΖΑΝΑΝΘΒΑ ἸΑΓΓΕΛΟC ΟΥΟZ ΑΦΟΥΟZ
 ΖΙΧΕΝ ΠΙΛΑΚΚΟC ΠΕΧΕ ΠΩC ἸΜΙΧΑΗΛ ΧΕ ἸCΟC
 ἸΠΑΙΛΑΚ[Κ]ΟC ΧΕ ΜΟΙ ΝΗ ἸΝΙCΝΟQ ΝΕΜ ΝΙΚΑC

¹) Read ἸΤΕΝ.

ΝΕΜ ΝΙΑΦΟΥΪ ΝΕΜ ΝΙΩΩΙΩ ἸΤΕ ΠΙΘΜΗ ΓΕΩΡΓΙΟΣ
 ΕΘΒΕ ΧΕ ΑΓΧΟΣ ΧΕ †ΝΑΩΝΟΖΕΜ ἸΠΑΙ ΣΟΠ ΑΝ
 ΖΙΝΑ ἸΤΕΦΕΜΙ ΉΕΝ ΠΕΦΖΗΤ ΤΗΡΦ ΧΕ ἸΝΟΚ ΠΕ
 Φ† ἸΑΒΡΑΑΜ ΝΕΜ Φ† ἸΝΙΣΑΑΚ ΝΕΜ Φ† ἸΝΙΑΚΩΒ
 ΟΥΟΣ Ἰ ΜΙΧΑΗΛ ΧΑΥ ἸΠΕΦΜΘΟ ΕΒΟΛ ΑΦΘΙ ἸΝΙ- 5
 ΚΑΣ ἸΧΕ ΠΩΤ ΉΕΝ ΤΕΦΧΙΧ ΕΦΧΩ ἸΜΟΣ ἸΠΑΙΡΗ†
 ΧΕ ΓΕΩΡΓΙΟΣ ΠΑΛΛΟΥ †ΧΙΧ ΕΤΑΣΕΡΠΑΛΖΙΝ¹
 ἸΝΑΔΑΜ ἸΘΟΣ ΟΝ †ΝΟΥ ΠΕ ΕΤΕΡΠΑΛΖΙΝ
 ἸΜΟΚ Ω ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ ΟΥΟΣ ΑΦΝΙΦΙ
 ΕΒΟΥΝ ΕΖΡΑΦ ΑΦ† ΝΑΦ ἸΠΙΠΝΑ ἸΩΝΉ ΟΥΟΣ 10
 ΑΦΤΩΝΦ ΕΒΟΛ ΉΕΝ ἸΗΕΘΜΩΟΥΤ ἸΧΕ ΠΙΑΓΙΟΣ
 ΓΕΩΡΓΙΟΣ Ἰ ΠΩΤ ΕΡΑΣΠΑΖΕΣΘΕ ἸΜΟΦ ΟΥΟΣ
 ΑΦ† ΝΑΦ Ἰ†ΖΗΡΗΝΗ ΑΦΖΩΛ ΕΠΩΩΙ ΕΝΙΦΗΟΥΪ
 ΕΦΣΟΜΕ ἸΣΩΦ ἸΘΟΦ ΔΕ ΑΦΤΩΝΦ ΑΦΙ ΩΑ ΝΙΟΥ-
 ΡΩΟΥ ἸἸΝΟΜΟΣ ΝΕΜ ΝΙΚΕΜΑΤΟΙ ΕΤΑΥΖΙΤΦ 15
 ΕΠΙΛΑΚΚΟΣ ΟΥΟΣ ΠΕΧΑΦ ΝΩΟΥ ΕΥΣΟΠ ΧΕ ΣΟΥ-
 ΩΝΤ Ω ΝΙἸΝΟΜΟΣ ΧΕ ἸΝΟΚ ΠΕ ΓΕΩΡΓΙΟΣ ΦΗ
 ΕΤΑΡΕΤΕΝΉΘΒΕΦ ΟΥΟΣ ΕΑΡΕΤΕΝΖΙΤΦ ΕΠΙΛΑΚ-
 ΚΟΣ ΕΤΑΦ†ΝΙΑΤΦ ἸΜΟΦ ἸΧΕ ΠΙΑΣΕΒΗΣ ΔΑΔΙ-
 ΑΝΟΣ ΟΥΟΣ ΠΕΧΑΦ ἸΝΙΜΑΤΟΙ ΧΕ ΤΕΦΉΝΙΒΙ ΠΕ 20
 ΤΕ ΠΕΧΕ ΜΑΚΜΕΝΤΙΟΣ ΠΟΥΡΟ Ἰ†ΑΡΜΕΝΙΑ ΧΕ
 ἸΜΟΝ ΤΕΦΉΝΙΒΙ ΑΝ ΤΕ ΑΛΛΑ ΕΦΘΝΙ ἸΜΟΦ
 ΑΝΑΤΟΛΙΟΣ ΧΕ ΠΙΣΤΡΑΤΗΛΑΤΗΣ ΝΑΦΧΩ ἸΜΟΣ
 ΝΩΟΥ ΠΕ ΧΕ ΤΕΤΕΝΩΠΙ ΑΝ Ω ΝΙΑΘΝΟΥ† ΕΡΕ-
 ΤΕΝΧΩΠ Ἰ†ΜΕΘΜΗ ΑΛΛΑ ΑΛΗΘΩΣ ΦΑΙ ΠΕ ΓΕ- 25
 ΩΡΓΙΟΣ ΠΙΒΩΚ ἸΤΕ Φ† ΕΤΟΝΉ ΕΤΑ ΠΑΩΤ ἸΗΣ

fol. 131. ΠΧΤ ΠΩΗΡΙ ἸΦ† ΕΤΟΝΉ ΕΤΑΦΤΟΥΝΟΣΦ ΕΒΟΛ
 ΉΕΝ ΝΗ ΕΘΜΩΟΥΤ ΕΘΒΕ ΦΑΙ ΓΑΡ ΖΩ †ΝΑΖ†

¹⁾ Read ΕΤΑΣΕΡΠΑΛΖΙΝ.

ἘΠΑΥΤΕ ἸΗΣ ΠΧΤΕ ΑΝΟΚ ΝΕΜ ΝΑΜΑΤΟΙ ΤΗΡΟΥ
 ΕΤΜΩΙ ΝΕΜΗΙ ΤΟΤΕ ΑΓΧΩΝΤ ἸΗΣ ΠΙΛΑΤΕΒΗΣ
 ΔΑΔΙΑΝΟΣ ΑΓΕΡΚΕΛΕΥΙΝ ἘΘΡΟΥΔΟΛΟΥ ΣΑΒΟΛ ἸΤ-
 ΠΟΛΙΣ ΟΥΟΣ ἸΣΕΑΙΤΟΥ ΝΙ ἸΑΡΧΗ ΟΥΟΣ ἸΣΕ-
 ΔΕΤΔΩΤΟΥ ἸΤΣΗΓΙ ΦΑΙ ΠΕ ΠΙΡΗΤ ἘΤΑΓΧΩΚ
 ἘΒΟΛ ἸΤΟΥΜΑΡΤΥΡΙΑ ἸΣΟΥ ΚΡ ἸΠΙΛΑΒΟΤ ΜΕΧΙΡ
 ΟΥΟΣ ΑΓΒΙ ἸΠΙΧΛΟΜ ἸΝΑΤΤΑΚΟ ΕΥΙΡΙ ἸΓ ἸΩΘ
 ἸΜΑΤΟΙ ΝΕΜ ΠΟΥΣΤΡΑΤΗΛΑΤΗΣ ΑΝΑΤΟΛΙΟΣ ΝΕΜ
 Θ ἸΩΘ ἘΒΟΛΒΕΝ ΝΙΜΗΩ ΕΤΔΓΙ ἘΡΑΤΟΥ ΖΑΝ-
 ΖΩΟΥΤ ΝΕΜ ΖΑΝΖΙΔΟΜΙ ΟΥΟΣ ΝΑΡΕ ΠΙΛΓΙΟΣ 1
 ΓΕΩΡΓΙΟΣ ΔΓΙ ἘΡΑΤΓ ΕΓΤΝΟΜΤ ΝΩΟΥ ΤΗΡΟΥ
 ΨΑΤΟΥΧΩΚ ἘΒΟΛ ἸΚΑΛΩΣ ἘΡΕ ΠΟΥΣΜΟΥ ΕΘΟΥΑΒ
 ΨΩΠΙ ΝΕΜΑΝ ΤΗΡΟΥ ΨΑ ἘΝΕΖ ἈΜΗΝ ΜΕΝΕΝΣΑ
 ΝΑΙ ΑΓΕΡΚΕΛΕΥΙΝ ΕΘΡΟΥΨΤΟ ἸΠΙΘΕΜΗΙ ΖΙΧΕΝ
 ΟΥΔΛΟΧ ἸΒΕΝΙΠΙ ΟΥΟΣ ἸΣΕΖΩΤΓ ἸΠΕΓΣΟΙ ἘΒΟΥΝ 1
 ἘΠΙΔΛΟΧ ΟΝ ΠΑΛΙΝ ΟΝ ΑΘΕΡΟΥΜΟΣ ἸΝΟΥΧΑΛ-
 Ν. ΚΙΟΝ ἸΤΑΖΤ ἸΤΟΥΣΑΖΤ ΒΑΡΟΥ ΨΑΤΟΥΕΡ
 ἸΦΡΗΤ ἸΝΟΥΜΩΟΥ ΑΘΕΡΟΥΔΟΛΩΝ ἸΡΩΓ ἸΠΙ-
 ΛΓΙΟΣ ἸΤΟΥΧΩΨΓ ἘΒΡΗΙ ἘΤΕΓΝΕΧΙ ΕΓΒΕΡΒΕΡ
 ἸΠΕ ΖΛΙ ἸΠΕΤΖΩΟΥ ΨΩΠΙ ἸΜΟΥ ΑΓΕΡΚΕΛΕΥΙΝ 2
 ἸΗΣ ΠΙΛΑΤΕΒΗΣ ἸΣΕΓΩΧΙ ἸΝΙΙΓΤ ἘΒΟΛΒΕΝ ΠΕΓ-
 ΣΩΜΑ ἸΣΕΛΨΓ ἘΠΨΩΙ ΒΕΝ ΟΥΤΑΡ ἸΤΕ ΟΥΩΗΝ
 ἸΣΑ ΝΕΓΦΑΤ ΟΥΟΣ ἸΣΕΜΟΥΡ ἸΝΟΥΩΝΙ ἸΣΑ
 ΠΕΓΜΟΥΤ ΑΓΕΡ Ἰ ἸἘΖΟΥ ΝΕΜ Ἰ ἸἘΧΩΡΖ ἘΓΛΩΙ
 ἘΖΡΗΙ ΨΑΤΕ ΠΕΓΣΝΟΥ ΨΟΥΔ ἘΒΟΛΒΕΝ ΠΕΓΨΑΙ 2
 ἸΦΡΗΤ ἸΝΟΥΜΩΟΥ ΕΤΑ Ἰ ΔΕ ἸἘΖΟΥ ΧΩΚ
 ἘΒΟΛ ΑΘΕΡΟΥΧΑΓ ἘΠΕΣΗΤ ἸΗΣ ΔΑΔΙΑΝΟΣ ΠΙΤΥ-
 ΡΑΝΝΟΣ ΟΥΟΣ ΝΑΡΕ ΟΥΚΟΥΧΙ ἸΝΙΓΙ ΣΟΧΠ ἸΒΗΤΓ
 ΠΕ ΟΥΟΣ ΑΘΕΡΟΥΨΤΟΥ ΖΙΧΕΝ ΠΙΚΑΖΙ ΑΘΕΡΟΥ-
 ΖΙΟΥΓΙ ἘΧΕΝ ΠΕΓΣΩΜΑ ΒΕΝ ΡΩΣ ἸΤΣΗΓΙ ΙΣΧΕΝ 3

ΝΕΦΑΤ ΨΑ ΤΕΦΛΦΕ ΟΥΟΣ ΑΥΑΙΦ ἸΦΩΪ ΦΩΪ
 ΤΗΡΦ ἸΤΑ ΑΦΘΟΥΖΙΟΥΪ ἔΧΕΝ ΤΕΦΛΦΕ ΪΕΝ
 ΟΥΚΕΛΕΒΙΝ ΨΑΤΕΦΦΩΪ ΠΑΛΙΝ ΟΝ ΑΦΘΟΥΚΩΨ
 ἸΠΠΥΡΓΟΣ ἸΤΕ ΧΩΦ ΝΕΜ ΝΙΧΒΙ ἸΤΕΡΑΤΦ
 ΪΕΝ ΟΥΚΕΛ[Ε]ΒΙΝ ΟΥΟΣ ΑΦΘΟΥΪΝΙ ἸΝΟΥΝΙΩΪ 5
 ἸΙΙΦΤ¹ ΕΦΛΟΒΨ ἸΧΡΩΜ ΑΦΘΟΥΖΙΤΦ ἔΒΟΥΝ

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 ΑΥΖΙΟΥΪ ἔΧΩΦ ΨΑΤΕΦΪ ἔΒΟΛΪΕΝ ΠΙΚΕΣΑ ΟΥΟΣ
 ΑΦΘΟΥΦΑΙ ἸΜΟΦ ΕΦΟΙ ἸΡΕΦΜΩΟΥΤ ἸΣΕΘΛΦ
 ἔΠΙΨΤΕΚΟ ΝΑΦΧΗ ΧΕ ΠΕ ΪΕΝ ΠΙΨΤΕΚΟ ἸΧΕ 10
 ΠΙΘΜΗ ΝΑΦΨΟΠ ΠΕ ΪΕΝ ΟΥΝΙΩΪ ἸΪΙΣΙ ΕΘΒΕ
 ΝΙΒΑΣΑΝΟΣ ΕΤΪΕΝ ΠΕΦΣΩΜΑ ΕΘΟΥΑΒ ΪΕΝ ΠΙἔ-
 ΧΩΡΖ ΟΥΝ ἸΜΑΖ Ρ ἔ ΝΑΡΕ ΦΗ ΕΘΟΥΑΒ ΪΕΝ
 ΝΙΠΛΥΓΗ Ἰ ΠΩΪ ἸΗΪ ΠΧΪ Ἰ ΨΑΡΟΦ ΪΕΝ ΠΨ-
 ΤΕΚΟ ΝΕΜ ΝΕΦΑΓΓΕΛΟΣ ΕΘΟΥΑΒ ΟΥΟΣ Ἰ ΠΨΤΕΚΟ 15
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 ΪΕΡΚΕΛΕΥΪΝ ΝΑΚ ΤΩΝΚ ὀΖΙ ἔΡΑΤΚ ΖΙΧΕΝ ΝΕΚ-
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 ΕΦΟΙ ἸΑΤΤΑΚΟ ΑΦΕΡΑΣΠΑΖΕΣΘΕ ἸΜΟΦ ἸΧΕ ΠΩΪ
 ΟΥΟΣ ΑΦΖΙΟΥΪ ἸΤΕΦΧΙΧ ΖΙΧΕΝ ΠΕΦΣΩΜΑ ΤΗΡΦ 20
 ΑΦΜΑΖΦ ἸΝΟΜΪ ΠΕΧΑΦ ΝΑΦ ΧΕ ΤΩΟΥΝΟΥ
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 ἸΤΕΚΪΨΠΙ ΝΩΟΥ ΝΕΜ ἸΟΥΝΟΥΪ ΧΕΜΝΟΜΪ
 ἸΠΕΡΕΡΖΟΪ ΪΨΟΠ ΝΕΜΑΚ ἸΣΗΟΥ ΝΙΒΕΝ ΪΧΩ
 ΝΒ. ἸΜΟΣ ΝΑΚ ὦ ΠΑΜΕΝΡΙΤ ΓΕΨΡΓΙΟΣ ΧΕ ΟΥΟΝ 25
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 ΟΥΟΣ Ἰ ΠΙΑΓΓΕΛΟΣ ΘΕΛΗΛ ἔΧΕΝ ΠΕΚΪ ΕΘΑΝΕΦ
 ΙΣ ΖΗΠΠΕ ΪΝΟΥ ΚΕΪ ἸΡΟΜΠΙ ΝΑΨΩΠΙ ΕΚΨΟΠ

1) Read ἸΙΙΦΤ.

2) Read ἸΟΥΪΝΑΜ.

ἮΝ ΝΑΙ ΒΑΣΙΛΕΥΣ ΕΒΟΛΕΙΤΕΝ ΝΙΟΥΡΩΟΥ ΝΑ-
 ΒΗΣ ΟΥΟΣ ΧΝΑΜΟΥ ἢ ƒ ἸΝΟΠ ΤΗΝΟΥ ἈΝΟΚ
 ἸΜΙΝ ἸΜΟΙ ΝΕΜ ΝΙΑΓΓΕΛΟΣ ΕΘΟΥΑΒ ἸΤΑΒΙ
 ἸΤΕΚΨΥΧΗ ἸΤΑΤ ΕΜΤΟΝ ΝΑΚ ἮΝ ΚΕΝΩ ἸΝΑ-
 ΒΡΑΑΜ ΝΕΜ ἸΝΙΣΑΑΚ ΝΕΜ ΙΑΚΩΒ ἮΝ ΠΙΠΑΡΑ- 5
 ΔΙΟΣ ἸΤΕ ΠΟΥΝΟΥ ΝΑΙ ΔΕ ἸΤΑ ΠΩΤ ΧΟΤΟΥ
 ΝΑΥ ΟΥΟΣ ΑΥΤ ΝΑΥ ἸΤΖΗΡΗΝΗ ΑΥΖΩΛ ΕΠΩΩΙ
 ἸΝΙΦΗΟΥ ἮΝ ΟΥΩΟΥ ΕΥΣΟΜΕ ἸΝΩΥ Ν ΠΙΔΡΙΟΣ
 ΔΕ ΓΕΩΡΓΙΟΣ ΑΥΕΡ ΠΙΕΧΩΡΖ ΤΗΡΩ ΕΥΩΛΗΛ ΨΑΤΕ
 ΠΙΟΥΩΙΝΙ ΨΑΙ ἸΤΑ ΨΩΡΠ ΔΕ ΨΩΠΙ Ἀ ΝΙΔΝΟ- 10
 ΜΟΣ ἸΝΟΥΡΩΟΥ ΕΡΚΕΛΕΥΙΝ ἸΕΝΩ ΖΙΧΕΝ ΠΙΒΗΜΑ
 ΠΕΧΕ ΜΑΚΜΕΝΤΙΟΣ ΠΟΥΡΟ ΝΑΥ ΧΕ Ω ΓΕΩΡΓΙΟΣ
 ΤΟΥΩΩ ἸΝΑΥ ἸΟΥΜΗΝΙ ΕΒΟΛ ΖΙΤΟΤΚ ΨΕ ΠΑΝΗΠ
 (sic) ΠΙΡΗΤ (sic) ἸΝΕΜ (sic) ΠΙΟΥ¹ ΝΕΜ ΤΑΡ-
 ΤΕΜΙΣ ΘΜΑΥ ἸΝΙΝΟΥΤ ΤΗΡΟΥ ΤΗΝΑΝΑΖΤ ΖΩ 15
 ἸΠΕΚΝΟΥΤ ἸΗΥ ΠΧΥ ² ΧΕ ΤΕΜΙ
 ΧΕ ἸΠΕΚΧΕ ΜΕΘΜΗ ἸΝΕΖ ΑΛΛΑ ΜΑΤΑΜΟΙ ΧΕ
 ΕΚΕΡΕΤΙΝ ἸΝΑΥ ΠΟΥΡΟ ΧΕ ΠΕΧΑΥ ΝΑΥ ΧΕ ΖΗΠΠΕ
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 ΠΙΟΥΑΙ ἸΜΩΟΥ ΖΑΝΟΥΟΝ ἮΝ ΟΥΩΕ ἸΜΑΚΟΥ- 20
 ΤΑΖ ΝΕ ΖΑΝΟΥΟΝ ΕΒΟΛΒΕΝ ΝΙΩΕ ἸΝΑΤΟΥΤΑΖ
 ΝΕ ΕΩΩΠ ἮΝ ΝΕΚΕΥΧΗ ἸΤΟΥΤΟΥΩ ΕΒΟΛ
 ἸΤΟΥΒΕΠΝΟΥΝΙ ἸΤΕ ΝΙΩΕ ἸΜΑΚΟΥΤΑΖ ΟΥΩΝΖ
 ΕΒΟΛ ἮΝ ΝΙΑΤΟΥΤΑΖ ΑΝΟΚ ΖΩ ΤΗΝΑΝΑΖΤ
 ἸΠΕΚΝΟΥΤ ἸΗΥ ΣΑΤΟΤΩ ΑΥΚΩΛΧ ἸΝΕΥΚΕΛΙ 25
 ΑΥΤ ἸΟΥΕΥΧΗ Α ΠΩΤ ΕΤΑΥΤ ΔΕ ἸΠΙΔΜΗΝ Ἀ

¹) Read ΠΑΝΗΒ ΠΙΡΗ ΝΕΜ ΠΙΟΥ.

²) This break does not occur in the Ms., but it is clear that the sense requires it.

ΟΥΠΝΑ ἰ ἔΧΕΝ ΝΙΘΡΟΝΟΣ ΑΥΤΟΥΩ ἔΒΟΛ ΑΥΘΕ-
 ΠΝΟΥΝΙ ἸΧΕ ΝΙΘΡΟΝΟΣ ΟΥΟΣ Ἀ ΝΙΟΥΟΝ ἸΜΑ-
 ΣΟΥΤΑΣ ΦΙΡΙ ἔΒΟΛ ἸΧΩΒΙ ΝΕΜ ΟΥΤΑΣ ΝΙΚΕ-
 ΟΥΟΝ ἸΝΑΤΟΥΤΑΣ ΑΥΤΑΟΥΩ ΧΩΒΙ ἔΒΟΛ ΠΟΥΡΟ
 ΔΕ ΝΕΜ ΝΙΚΕΟΥΡΩΟΥ ἸΝΑΣΕΒΗΣ ἔΤΑΥΝΑΥ ἔΦΗ 5
 ἔΤΑΥΩΩΠΙ ἔΒΟΛ ΖΙΤΕΝ ΠΙΘΜΗ ΑΥΩΠΙ ἸΜΑΩΩ
 ΑΥΩΩ ἔΒΟΛ ΕΥΧΩ ἸΜΟΣ ΧΕ ἸΘΟΚ ΟΥΝΙΩΤ
 ἸΝΟΥΤ ΠΙΑΠΟΛΛΩΝ ΧΕ ΉΕΝ ΝΙΚΕΩΕ ΕΤΩΟΥΩΟΥ
 ΑΚΟΥΩΝΣ ἸΤΕΚΧΟΜ ἔΒΟΛ ΤΟΤΕ ΑΦΕΡΚΕΛΕΥἸΝ
 ἸΧΕ ΠΙΑΝΟΜΟΣ ἔΘΕΡΟΥΤΖΕΜΣΟ ἸΠΙΔΡΙΟΣ ΓΕΩΡ- 10
 ΡΙΟΣ ΖΙΧΕΝ ΟΥΔΛΟΧ ἸΖΟΜΤ ΟΥΟΣ ΑΦΕΡΟΥἸΝΙ
 ΠΔ. ἸΒ ἸἸΤ ΕΥΟΙ ἸΟΥΜΑΖΙ ἸΩἸ ἸΠΙΟΥΑΙ ΠΙΟΥΑΙ
 ἸΜΩΟΥ ΟΥΟΣ ΑΥΛΟΒΩΟΥ ΉΕΝ ΠΙΧΡΩΜ ΑΥΘΟΚ-
 ΖΟΥ ΉΕΝ ΠΕΡΧΦΟΙ Β ΩΑΤΟΥἸ ἔΒΟΛ ΣΑΒΡΗ
 ἸΠΙΔΛΟΧ ΠΑΙΡΗΤ Ἀ ΠΙΘΜΗ ΩΩΠΙ ΕΥΤΟΤΣ ἔΠΙ- 15
 ΔΛΟΧ ΟΥΟΣ ΠΑΙΡΗΤ ΑΦΕΡΟΥἸΝΙ ἸΟΥΑΜΩΕ ἸΤΕΥ-
 ΦΩΝΚ ἸΘΜΗΤ ἸΤΕΥΛΦΕ ΉΕΝ ΟΥΜΑΧΙ ἸΒΕΝΙΠΙ
 ΑΦΕΡΟΥΦΩΝ ἔΖΡΗ ἔΡΟΣ ἸΝΟΥΛΑΜΧΑΠΤ ΕΥΒΕΡ-
 ΒΕΡ ΩΑΤΕΥΜΟΣ ἸΤΕΥΝΕΧΙ ἸΤΕΥἸ ἔΒΟΛΉΕΝ ΤΕΥ-
 ΧΕΒΩΔΙ ΝΕΜ ΝΕΥΜΑΩΧ ΝΕΜ ΣΑΒΡΗ ἸΜΟΥ 20
 ΣΑΤΟΤΥ Ἀ ΠΙΧΡΩΜ ΝΕΖΣΙ ΉΕΝ ΤΕΥΑΦΕ ΝΕΜ
 ΠΕΥΣΩΜΑ ΤΗΡΥ ΑΦΕΡ ἸΦΡΗΤ ἸΟΥΡΕΥΜΩΟΥΤ
 ΑΦΕΡΟΥΦΩΧΙ ἸΝΙἸΤΥ ἔΒΟΛΉΕΝ ΝΕΥΧΦΩΤ ΟΥΟΣ
 ἸΤΟΥΖΙΤΥ ἔΒΟΥΝ ἔΟΥἔΖΕἸΖΟΜΤ ΟΥΟΣ ΑΦ-
 ΘΕΟΥΣΑΖΤ ἸΤΕΖΕ ἔΡΕ ΠΙΜΑΚΑΡΙΟΣ ἸΒΗΤΣ ἸΓ 25
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 ΣΟΣ ΟΥΟΣ Ἀ ΠΩΣ ΝΑΥ ἔΠΗΣΙ ἸΠΙΘΜΗ ΟΥΟΣ ΑΥἸ
 ΩΑΡΟΥ ΖΙΧΕΝ ΟΥΘΗΠΙ ΑΥΩΩΕΜ ἸΠΙΧΡΩΜ ΒΑΡΟΥ
 ΑΥΤΑΛΔΟ ἸΠΕΥΣΩΜΑ ΤΗΡΥ ΑΦΕΡΕ ΤΕΖΕ ἸΖΟΜΤ
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 ΝΉΗΤC ΟΥΟZ Α ΠΩC ΕΡΑCΠΑΖΕCΘΕ ΜΜΟQ ΑQ-
 ΜΑΖQ ΝΧΟΜ ΑQ† ΝΑQ Ν†ΖΗΡΗΝΗ ΑQΩΕ ΕΠΩΩΙ
 ΕΝΙΦΗΟΥΙ ΉΕΝ ΟΥΩΟΥ ΕQCΟΜC ΝCΩQ ΠΙΜΑΚΑ- 5
 ΡΙΟC ΔΕ ΑQΘΖΙ ΕΡΑΤQ ΜΠΕΜΘΟ ΝΝΙΟΥΡΩΟΥ
 ΜΜΟΝ ΖΛΙ ΝΤΑΚΟ ΩΟΠ ΜΜΟQ ΕΤΑ ΠΙΜΗΩ ΔΕ
 ΝΑΥ ΕΦΗ ΕΤΑQΩΩΠΙ ΑΓΩΩ ΕΒΟΛ ΧΕ ΟΥΑΙ ΠΕ Φ†
 ΝΓΕΩΡΓΙΟC ΙΗC ΠΧC ΑΡΙΒΟΗΘΙΝ ΕΡΟΝ ΝΙΟΥΡΩΟΥ
 ΔΕ ΑΓΘΕΡΕ ΝΙΜΗΩ ΚΩ† ΕΡΩΟΥ ΑΓΩΛΙ ΝΤΟΥΛΑΦΕ 10
 ΉΕΝ ΡΩC ΝΤCΗQΙ ΠΑΙΡΗ† ΑΥΧΩΚ ΕΒΟΛ ΝΤΟΥ-
 ΜΑΡΤΥΡΙΑ ΑΥΘΙ ΝΠΙΧΛΟΜ ΝΤΕ ΠΩΝΉ ΉΕΝ
 ΟΥΕΖΟΟΥ ΝΟΥΩΤ ΝCΟΥΙ ΝΦΑΜΕΝΩΘ ΝΧΕ Ε
 ΝΩΟ ΝΨΥΧΗ ΟΥΟZ ΝΑΡΕ ΦΗ ΕΘΟΥΑΒ †ΤΑΧΡΟ
 ΝΖΗΤ ΝΩΟΥ ΩΑΤΟΥΧΩΚ ΕΒΟΛ ΝΠΟΥΑΓΩΝ ΉΕΝ 15
 ΟΥΖΗΡΗΝΗ ΝΤΕ Φ† ΑΜΗΝ ΜΕΝΕΝCΑ ΝΑΙ ΑΥΕΡ-
 ΚΕΛΕΥΙΝ ΝΧΕ ΝΙΟΥΡΩΟΥ ΕΘΡΟΥΙΝΙ ΝΝΟΥΜΗΡΙ
 ΝΚΑΩ ΝΝΑΛΟΛΙ ΕΘΩΟΒΙ ΝCΕΤΖΕΜCΟ ΜΠΙΘΜΗ
 ΖΙΧΕΝ ΟΥΩΝΙ ΟΥΟZ ΑΥΩΟΠΩΕΠ ΝΝΙΚΑΩ ΉΕΝ
 ΖΑΝΜΑΧΕΡΑ ΕΥΧΗΡ ΟΥΟZ ΑΥΤΕΡΤΩΡΟΥ ΉΕΝ 20
 ΠΕQCΩΜΑ ΕΘΟΥΑΒ ΑΥΦΩΉ ΝΝΕQΑΛΟΧ ΑΥΛΟΚ-
 ΖΟΥ ΕΉΟΥΝ ΕΡΩΟΥ ΟΥΟZ ΑΥΙΝΙ ΕΒΟΛ ΝΝΙΕΒ
 ΝΤΕ ΝΕQΧΙΧ ΝΕΜ ΝΑΝΕQΒΑΛΛΑΥΧ (sic) ΑΥΛΟΖΟΥ
 ΝΚΑΩ ΑΥΛΟΥΖ ΟΝ ΝΧΕ ΝΙΖΥΠΕΡΕΤΗC ΝΚΕ Β
 ΕΥΩΕΠΩΩΠ ΕΠΩΩΙ ΉΕΝ ΠΕQΩΑΙ ΩΑΤΟΥΕΙ¹ ΕΠΩΩΙ 25
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 ΠΕQCΝΟQ CΕΚΒΑ† ΖΙΧΕΝ ΠΙΚΑΖΙ ΜΦΡΗ† ΝΝΟΥ-

¹) Read ΩΑΤΟΥΙ.

μωοῦ ἐρσωκ νаре πῶμνι ἁοσι ἡμαῶ πε
 βεν ται βασανος παλιν ον ἀφροῦτομ
 περσοι ἐοῦφοσι ἡῶ οῖος ἡτοῦτομ κεοῖ
 ἔτερενχι ἡτοῦτοσοῦ νιτq¹ ἀφροῦτοκq βεν
 ὀμῆτ ἡτφοσι σνοῦτ ἀγῖνι ἡνοῦνιῶτ ἡβα- 5
 ῶοῦρ ἡβενιπὶ οῖος ἀγβασq βεν ὀμῆτ ἡχωq
 ῶα νεqβαλλαχ παίρητ ἀqτ ἡπιπῆα σατοτq
 οῖος ἔταῦναῦ xε ἀqμοῦ ἀγοῦαzσαzνι ἐθοῦ-
 ῖνι ἡνοῦνιῶτ ἡλεβῆς ἡzομτ οῖος ἀγziοῖ
 ἡπσωμα ἡπιὰριος ἐπιλεβῆς nem περσνοq nem 10
 νεqαφοῖ τῆροῦ ἐnem ἡῆ ἔταγσωлк ἐνικαῶ
 nem ἡῆ ἔταγσωлк ἐnenнаxzi ἡτβαῶοῦρ
 fol. 135. ἀφροῦziοῖ ἐχωq ἡνοῦταzта nem οῡα-
 φалтон nem οῡῶαzλ ῶате πιῶαz βῖσι сап-
 ῶωι ἡπιλεβῆς ἡzοῖ ἡῆ ἡμαzi наре πιλεβῆς 15
 rap xῆ βεν οῡῶик ἐqzῆλ ἐπεснт ἡ ἡῆ ἡμαzi
 ἀγερκελεῖν ἐθοῦῶοῦ ἡtem ἐχωq nem πιῶик
 сапῶωι ἡπикаzi ἡке ὀ ἡμαzi ἀφροῦκωт
 zixen πιῶик ἡноῡmanxacoθнеq ἡτε нιοῡрwoῡ
 xε zina πεxwoῡ xε ἡne нixpнctиaнoc xem 20
 zли ἡμελος ἡтаq ἡτοῡκωт ἡноῡμαρτῆριον
 ἐχωq ἐтаῡῶe нwoῡ ἡxe нιzγπεpeтῆς zῆппe
 ἀqῶωπι ἡxe οῡνιῶτ ἡμονnem βен пιαῆр
 à πipῆ epxaки à нисioῡ οῡῶнz ἐβολ βен
 тῶаῶи ἡπιèzoοῡ ἔtemмаῡ οῖος à πoc ἡ ἐπε- 25
 снт ἐβολῆen тῶe nem zannanῶba (sic) ἡаг-
 геλος nem zанxopос ἡτε ἡῆ ἐθοῡав ἐpe πiῶ
 ἡаποcтoлoc nemῶοῡ nem ααγiα ποῡро nem

¹) Read нiῡqт.

ΝΙΠΡΟΦΗΤΗΣ ΤΗΡΟΥ ΟΥΟΖ Α ΠΙΜΑ ΤΗΡΗ ΜΟΖ
 ΝΝΟΥΩΙΝΙ ΝΜΑΩΩ ΖΩΣΔΕ ΝΤΕ ΝΗ ΕΘΟΥΗΟΥ
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 ΖΕΜΣΙ ΝΤΕ ΝΙΜΑΡΤΥΡΟΣ ΤΗΡΟΥ ΝΑΙ ΕΤΑΥΩΩΠΙ 20
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 ΠΕΝCΩΤΗΡ ΝΑΟΥΟΝΖΕΚ (sic) ΕΒΟΛ ΖΩΚ ΉΕΝ
 ΤΦΕ ΕΚΩΟΠ ΉΕΝ ΟΥΩΟΥ ΝΑΤCΑCΙ ΝΜΟC ΝΠΕΜΘΟ
 ΝΠΙCΩΝΤ ΤΗΡC ΝΤΕ ΤΦΕ ΝΕΜ ΠΚΑΖΙ ΟΥΟC
 ΕΤΑΥΜΑΖC ΝΡΑΩΙ Α ΠΩC †ΝΕΜΑC Ν†ΖΗΡΗΝΗ 5
 (sic) ΑCΩΕ ΕΠΩΩΙ ΕΝΙΦΗΟΓΙ ΝΕΜ ΝΕCΑΓΓΕΛΟC ΝΕΜ
 ΝΗ ΕΘΟΥΑΒ ΤΗΡΟΥ ΝΤΑC ΉΕΝ ΟΥΜΩ† ΝΩΟΥ
 ΝΕΜ ΟΥΤΑΙΟ ΠΙΜΑΚΑΡΙΟC ΔΕ ΑCΙ ΕΘΜΗ† ΝΠΙ-
 ΘΕΑΤΡΟΝ ΝΤΕ †ΒΑΚΙ ΕΡΕ ΠΕCZO ΜΕC ΝΝΟΥΩΙΝΙ
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 ΜΑΤΟΙ ΕΤΩΟΠ ΉΕΝ ΤΑΙ ΒΑΚΙ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ
 ΕΤΩΟΠ ΝΉΗΤC ΑΜΩΙΝΙ ΕΒΟΛ ΤΗΡΟΥ ΝΤΕΤΕΝΝΑΥ
 ΕΡΟΙ ΕΙΟΝΉ ΉΕΝ ΤΧΟΜ ΝΠΑΝΟΥ† ΑΝΟΚ ΠΕ ΓΕ-
 ΩΡΓΙΟC ΠΙΜΕΛΙΤΩΝ ΝΤΕ ΝΙΓΑΛΙΛΕΟC ΑΝΟΚ ΠΕ 15
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 ΤΟΥΝΟCΤ ΕΒΟΛΉΕΝ ΝΗ ΕΘΜΩΟΥΤ ΧΕ ΝΘΟC ΠΕ
 Φ† ΝΤΕ ΤΦΕ ΝΕΜ ΠΙΚΑΖΙ ΝΙΜΗΩ ΔΕ ΕΤΑΥ-
 CΟΥΩΝC ΧΕ ΝΘΟC ΠΕ ΑΥΩΩ ΕΒΟΛ ΕΥΧΩ ΜΜΟC 20
 ΧΕ ΜΜΟΝ ΝΟΥ† ΉΕΝ ΤΦΕ ΟΥΔΕ ΖΙΧΕΝ ΠΙΚΑΖΙ
 ΕΒΗΛ ΕΙΗC ΠΧC Φ† ΝΓΕΩΡΓΙΟC ΠΙΜΕΛΙΤΩΝ ΟΥΟC
 ΟΥCΖΙΜΙ ΕΒΟΛΉΕΝ ΝΙΜΗΩ ΕΤΑCΝΑΥ Ε†ΩΦΗΡΙ
 ΕΤΑCΩΩΠΙ ΑCΝΑΖ† Ε ΠΕCΡΑΝ ΠΕ CΧΟΛΑCΤΙΚΗ
 ΑCΟΥΩΩΤ ΝΠΙΜΑΡΤΥΡΟC ΕCΩ ΜΜΟC ΝΑC ΧΕ 25
 ΠΑΩC ΓΕΩΡΓΙΟC Α ΠΑΩΗΡΙ ΜΟΥCΠ¹ ΝΤΕC-
 ΕΖΕ ΧΕ ΝΤΕCΧΑΙ ΉΕΝ ΤΚΟΙ ΑCΖΕΙ ΟΥΟC
 ΑCΜΟΥ †ΝΟΥ ΧΕ Ω ΠΑΩC ΑΡΙΒΟΗΘΙΝ ΕΡΟΝ

1) For ΝΟΥCΠ.

fol. 157. ΧΕ ΑΝΟΝ ΖΑΝΖΗΚΙ ΠΕΧΕ ΠΙΘΜΗΙ ΝΑϞ ΧΕ ΒΙ ΝΕ
 ΜΠΑΙ ΚΟΥΧΙ ΝΒΑΡΩΠ ΕΤΑΙΔΜΟΝΙ ΜΜΟϞ ΤΝΟΥ
 ΉΕΝ ΤΑΧΙΧ ΟΥΟϞ ΜΑΩΕ ΝΕ ΕΤΚΟΙ ΤΑΛΟϞ ΕΧΕΝ
 ΤΕΖΕ ΕΡ[Ε]ΧΩ ΜΜΟϞ ΧΕ ΠΕΧΕ ΠΙΒΩΚ ΝΤΕ ΠΩ
 ΦΤ ΓΕΩΡΓΙΟϞ ΧΕ ΤΩΝΙ Ω ΤΕΖΕ ΕΒΟΛΉΕΝ ΝΗ
 ΕΘΜΩΟΥΤ ΤΣΙΜΙ ΔΕ ΑΣΙΡΙ ΚΑΤΑ ΠΙΡΗΤ ΕΤΑ
 ΠΙΔΡΙΟϞ ΧΟϞ ΝΑϞ ΟΥΟϞ ΑΩΩΝΉ ΝΧΕ ΤΕΖΕ Α-
 ΤΩΟΥ ΝΦΤ ΑΩΩΠΙ ΕΣΜΗΝ ΕΠΙΔΡΙΟϞ ΓΕΩΡΓΙΟϞ
 Ε ΝΑΡΕ ΟΥΜΗΩ ΚΩΤ ΕΠΙΔΡΙΟϞ ΠΕ ΕΡΤΣΒΩ ΝΩΟΥ
 ΕΠΧΙΝϞΟΥΕΝ ΠΧΩ ΝΑΥΩΨ ΕΒΟΛ ΧΕ ΟΥΑΙ ΠΕ
 ΦΤ ΝΠΙΔΡΙΟϞ ΓΕΩΡΓΙΟϞ ΠΙΜΑΤΟΙ ΝΧΩΡΙ ΝΤΕ
 ΠΟΥΡΟ ΠΧΩ ΠΕΧΕ ΝΙΟΥΓΡΩΟΥ ΝΝΙΜΑΤΟΙ ΧΕ ΟΥ
 ΝΕ ΝΑΙ ΩΨ ΕΒΟΛ ΕΤΩΨ ΝΠΑΙΡΗΤ ΕΤΕΝΩΤΕΜ
 ΕΡΩΟΥ ΠΕΧΕ ΠΙΜΑΤΟΙ ΝΩΟΥ ΧΕ ΓΕΩΡΓΙΟϞ ΠΕ
 ΕΤΑΦΤΩΝϞ ΕΒΟΛΉΕΝ ΝΗ ΕΘΜΩΟΥΤ ΕΡΕ ΝΙΜΗΩ
 ΩΨ ΕΒΟΛ ΕΥΝΑΖΤ ΕΠΕΦΝΟΥΤ ΧΕ ΑΦΤΟΥΝΟϞ
 ΕΒΟΛΉΕΝ ΝΗ ΕΘΜΩΟΥΤ ΝΙΟΥΓΡΩΟΥ ΔΕ ΕΤΑΥ-
 ΖΒ. ΩΤΕΜ ΧΕ ΓΕΩΡΓΙΟϞ ΠΕ ΕΤΑΦΩΝΉ ΝΚΕϞΟΠ
 ΑΥΝΟΒΩΠ¹ ΕΦΑΖΟΥ ΠΕ ΝΑΥΕΡΖΟΤ ΠΕ ΜΜΑΨΩ
 ΠΕΧΩΟΥ ΝΝΟΥΕΡΗΟΥ ΧΕ ΑΡΗΟΥ ΝΘΟϞ ΑΝ ΠΕ
 ΟΥΟϞ ΠΕΧΕ ΝΙΜΑΤΟΙ ΧΕ ΖΗΠΠΕ ΤΕΝΝΑΕΝϞ
 ΝΩΤΕΝ ΤΝΟΥ ΖΙΝΑ ΝΤΕΤΕΝΕΜΙ ΉΕΝ ΟΥΤΑΧΡΟ
 ΧΕ ΝΘΟϞ ΠΕ ΓΕΩΡΓΙΟϞ ΝΙΜΑΤΟΙ ΔΕ ΑΥΙΝΙ ΜΠΙ-
 ΔΡΙΟϞ ΖΙΧΕΝ ΠΙΒΗΜΑ ΝΑΡΕ ΠΙΜΗΩ ΜΩΨΙ ΝΩΩϞ
 ΠΕ ΟΥΟϞ ΝΑΥΩΨ ΠΕ ΕΒΟΛ ΕΥΧΩ ΜΜΟϞ ΧΕ ΑΝΟΝ
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 ΕΥΖΩΟΥΨ ΕΝΙΟΥΓΡΩΟΥ ΟΥΟϞ ΝΑΥΧΟΝΤ ΕΝΙΟΥ-
 ΡΩΟΥ ΠΕ ΝΙΟΥΓΡΩΟΥ ΔΕ ΑΥΕΡΚΕΛΕΥΙΝ ΝΝΙΜΑΤΟΙ

1) Sic; for ΑΥΝΟΥΩΠ.

ἔθρογδοτβετ ἵσα νιμῆω ιςχεν ἀχπ Ὶ¹ ἵπι-
 ἔρογ ψα φναγ ἵναχπ ἱτ ἵπιἔρογ ἵμαρῶ
 εὔωτεβ ἵσωογ πε ἀγωπι ἵχε τηβ² ἵτε
 νη ἐταγῶ ἵπιχλom βεν πιερογ ἔτεμμαγ
 σεῖρι ἵῆ ἵωο νει φ ἵψγχη ἀγζωλ ἐνιφνογῖ 5
 βεν οὔωογ ἔρε πογσμογ εῶογав ψωπι νειμαν
 τηρογ ψα ἐνεζ ἀμην μενενса ναι ἀγκοτογ
 ἵχε νιογρωογ ἐπιλγιοс γεωργιοс πεχωογ
 ναγ χε γεωργιοс πωс ακτωνк ἐβολβεν νη

ol. 138. εῶμωογт πεχε πιμακαριοс νωογ χε παῦс 10
 ιηс πχс πε ἐταγτογност ἐβολβεν νη εῶμω-
 ογт εῶβε φαι τωωп ἵναι βici τηρογ ζιχεν
 πεqpan εῶογав ἀqepoγω ἵχε ογαι ἐβολ
 ἵβητογ ἐπεqpan πε ρаклиloc ογοз πεχαq
 ἵπιomni ἵπαι ρητ χε ω γεωργιοс ἀλλα ἀλῆωс 15
 τoi ἵωφῆpi ἵμοк χε πωс акi ἐβολβεν παι-
 λεβнс εκοi ἵφαχι φαχι ογοз ексаτ ἐπεснт
 ἐпкази τноγ χε εκογωω ἵтанагт ἐπεκноγт
 εῶβε νιоронос λῆ ἐταγτογω ἐβολ ογοз
 ἵтенῆmi χε πεκноγт πε ἐтаqер παι мhи 20
 ωан νεινноγт не ἀλλα ιс ογслн ἵνῶни
 ἵпαι ма ἔρε ζанреqmωογт ἵβηтс ἵτε νι-
 λρχеос ογοз ἔωωп ἵτεκτωβз ἵπεκноγт
 ογοз ἵтеqтоγносоγ εγонб ογοз τнанагт
 ἔроq ζω ἀqepoγω ἵχε πιμακαριοс γεωργιοс 25
 πεχαq χε τῆmi λнок χε тетennaгт аη ἀλλα
 пixpωм εῶнаоγemоhноγ τηρογ πληн εῶβε
 32. φαι мhω етoзi ἔратоγ τнаоre πωογ ἵпаῦс

¹) Read Ὶτ.

²) Read τηпи.

ιη̄ς π̄χ̄ς ογωνς ἐβολ τωνκ̄ ν̄θοκ̄ ν̄εμ̄ φη
 ἔτεκογαωq̄ λογων̄ ἡ̄τ̄ςλ̄η̄ ἀνιογ̄ῑνῑ (sic) ἡ̄ν̄η̄
 ἔτε̄ ἡ̄β̄η̄τ̄ς ἡ̄παε̄μ̄θ̄ο (sic) ἐβολ̄ ἡ̄π̄αῑ μ̄η̄ω̄ ρ̄ῑνα
 ν̄τε̄ φ̄ραν̄ ἡ̄παογ̄ρο̄ ἡ̄μ̄ν̄ῑ ογωνς ἐβολ̄ ἡ̄φοογ̄
 αq̄τωνq̄ ἡ̄χε̄ πογ̄ρο̄ ρ̄ακ̄ιλλοc̄ ν̄εμ̄ πογ̄ρο̄ δ̄α-
 δ̄ιανοc̄ ν̄εμ̄ δ̄ιδ̄νη̄ςιοc̄ πογ̄ρο̄ ἡ̄χ̄η̄μ̄ῑ ᾱγογ̄ων̄
 ἡ̄τ̄ςλ̄η̄ ἡ̄ων̄ῑ ᾱγ̄ῑνῑ ἔπ̄ω̄ῑ ἡ̄ν̄ικ̄ας̄ ἡ̄τε̄ ν̄η̄
 ἔταγ̄μογ̄ ἔταγ̄λοq̄λεq̄ πεχωογ̄̄ ναq̄ x̄ε̄ ὦ̄ γε-
 ωργ̄ιοc̄ ᾱγ̄ερ̄ζο̄λῑ ἡ̄χε̄ ν̄ικ̄ας̄ ρ̄ῑχ̄εν̄ πᾱω̄αῑ
 ἡ̄π̄ιχ̄ρομ̄οc̄ ογ̄οz̄ ᾱγ̄ερ̄ω̄ῑω̄ ἡ̄χε̄ ν̄ικ̄ας̄ πεx̄ε̄
 π̄ῑθ̄μ̄ν̄ῑ x̄ε̄ ἀνιογ̄ῑ ν̄η̄ῑ ἡ̄νογ̄κεω̄ῑω̄ πᾱιρ̄η̄τ̄
 ἂ̄ π̄ῑ ἡ̄νογ̄ρο̄ ὅρ̄ε̄ ν̄ῑζ̄γ̄περ̄ε̄τ̄η̄ς̄ ω̄q̄ῑ ἡ̄ν̄ικ̄ας̄
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 κ̄η̄ν̄ ἰ̄ ἔ̄π̄ικ̄οc̄μ̄οc̄ πε̄ πεx̄αq̄̄ ν̄ῑμ̄ογ̄ x̄ε̄ ἡ̄φ̄η̄

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¹) Read ἔΤΑΣΝΑΥ.

²) Read ΕΡΕΝΑΖΤ.

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 ΠΩΡΟC ΑϚΕΡΒΟΗΘΙΝ ἘΤΑΜΕΤΖΗΚΙ ΟΥΟZ ΑCΤΑΧΗ
 ΑCΖΙΤC ἘΒΡΗΙ ΒΑ ΝΕΝΒΑΛΑΥΧ ἸΠΙΘΜΗ ΑCΟΥ-
 ΩΩΤ ἸΜΟϚ ΕCΧΩ ἸΜΟC ΧΕ ΝΑΙ ΒΑΡΟΙ ΠΑΥC
 ΑϚΕΡΟΥΩ ἸΧΕ ΠΙΛΓΙΟC ΠΕΧΑϚ ΝΑϚ (sic) ΧΕ ΤΩΝΙ
 ἘΖΡΗΙ ΑΝΟΚ ΑΝ ΠΕ Φ† ἸΝΙΓΑΛΙΛΕΟC ΑΛΛΑ ΑΝΟΚ 25
 ΟΥΒΩΚ ἸΤΑϚ ΠΕΧΕ †ΧΗΡΑ ΝΑϚ ΙCΧΕ ἸΘΟΚ
 ΟΥΒΩΚ ἸΤΑϚ ΟΥΟZ ΙCΧΕΝ ΝΑΙΧΙΜΙ ΖΜΟΤ ἸΠΕΚ-
 ΜΘΟ ἘΒΟΛ Ω ΠΑΥC ΜΟΙ ΝΗΙ ἸΠΙΡΗ† ἘΘΡΙCΑΧΙ
 ἸΠΕΚΜΘΟ ἘΒΟΛ ΠΕΧΕ ΠΙΛΓΙΟC ΝΑC CΑΧΙ ΠΕΧΕ
 ΧΕ ΟΥΟΝ ἸΤΗΙ ἸΝΟΥΑΛΟΥ ΕϚΧΗ ΒΕΝ Θ ἸΑΒΟΤ 30

φαι δε οὐβέλλε πε ἡκοῦρ οὐορ ἡδῶλλε †ωπι
 ὁβ. ἔταμορ ἔναθεψευ οὐοῦ ἁ περὶωτ μοῦ αῤχαρ
 εἰῆβοκι ἡμορ εἰχη ἔεν δ ἡναβοτ οὐορ ἰσxen
 ἔταῖμασρ ἡπιχαρ ἔθορυναῦ ἔρορ ἔωωπ
 παῶc ἡτε πεκναι ταροι †ναναρ† ρω ἔπεκ- 5
 νοῦ† πεχε πιῶμηι ναc xε πιναι ἡτε πῶc
 ναωωπι νε ἡφοοῦ τοτε ἀνιοῦι νηι ἐμναι
 ἡπαι ἁλοῦ ἀcῖνι ναρ ἡπιᾶλοῦ ἔβολ῔εν †μαρ
 ᾖ ἡνοῦαρμι ἡτε πεcχι οὐορ ἀcχαρ ἔεν
 κενρ ἡπιᾶριος ρεωρριος ἡθορ δε ναρῶληλ 10
 εχωρ πε οὐορ ἀρερcφραριζιν ἡμορ νεμ
 νερβαλ οὐορ ἀρμικι ἔβοῦν ἔεν περρο ἀρρει
 ἔβολ῔εν νερβαλ ἡξε ρανκηκc οὐορ ἀρναῦ
 ἡβολ cατοτρ πεχε τερμαῦ ναρ xε παῶc
 μαροῦcωτεμ ἡξε νερμαῶx οὐορ ἡτερρμωι 15
 πεχε πιῶμηι ναc xε ὦ †cρῖμι xε φαι ρωωι
 ἔρορ †νοῦ δεοc οὐορ ἀῖωανμοῦ† ἔρορ
 ἡτερρcωτεμ ἔταcμῖ ἡτερρμωι ἡτερρxωκ ἔβολ
 ἡπασαχι οὐορ ἡπερcωxεμxομ ἡνοῦῶρემ ναρ
 ἡνοῦcαχι ἐcναῦ ἔπερρο ἡφρη† ἡνοῦαρρελοc 20
 ἡτε φ† τοτε πῶ ἡνοῦρρ ἡανομοc ἔταῦι
 fol. 143. εῦcῖνι ἔεν νῖπλατιᾶ ἡτε †πολιc οὐορ ἔταῦ-
 ναῦ ἐπιωην ἔταρρωτ ἔβολ ρῖτεν φ† νεμ
 πᾶριος ρεωρριος ἐρcαπωωι ἡ†πολιc ἡῖē
 ἡμαρῖ ἡδῖcι ἀῦτωμτ τηροῦ ριοῦcοπ πεχε 25
 ἀαδιᾶνοc ποῦρρ xε οῦ πε παῖ cῖνναῦ ἔταρ-
 ωωπι ἔεν πολιc¹ ἡφοοῦ ε῔βε παῖ νῖω† ἡωην
 ἐτῑοcῖ ἔταρφῖρι ἔβολ ἡπαι μα πεxωοῦ ναρ

1) Read †πολιc.

ΧΕ ΕΤΑ ΤΑΙ ΧΟΜ ΨΩΠΙ ΕΒΟΛΖΙΤΕΝ ΓΕΩΡΓΙΟΣ
 ΠΙΓΑΛΙΛΕΟΣ ΟΥΟΣ ΑΦΟΥΑΖΣΑΖΝΙ ΕΘΟΥΜΟΥΤ
 ΕΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΝΑΦ ΑΦΘΟΥΖΙΟΥΙ ΕΡΟΥ
 ΝΧΕ Η ΝΚΕΣΤΩΝΑΡΙΟΣ ΒΕΝ ΖΑΝΜΟΥΤ ΜΜΑΣΙ
 Δ ΕΥΨΙΒΤ ΝΔ ΨΑΤΕ ΝΕΦΣΑΡΖ ΖΕΙ ΖΙΧΕΝ ΠΙ-
 ΚΑΖΙ ΝΚΟΥΧΙ ΚΟΥΧΙ ΟΥΟΣ ΝΤΕ ΠΕΦΣΝΟΥ ΨΟΥΔ
 ΕΒΟΛΒΕΝ ΠΕΦΨΑΙ ΜΦΡΗΤ ΝΝΟΥΜΩΟΥ ΟΥΟΣ
 ΑΦΘΟΥΙΝΙ ΝΖΑΝΛΑΜΠΑΣ ΝΧΡΩΜ ΝΤΟΥΖΙΤΟΥ
 ΕΒΟΥΝ ΒΑ ΝΕΦΣΦΙΡΨΟΥΙ ΑΦΘΟΥΙΝΙ ΝΝΟΥΦΟΧΙ
 ΝΨΕ ΑΦΘΟΥΨΤΟΥ ΕΧΩΣ ΟΥΟΣ ΝΤΟΥΤΩΤΣ ΝΖΑΝ 10
 ΖΙΤΩ (sic) ΕΠΕΦΣΩΜΑ ΕΒΟΥΝ ΕΤΦΟΧΙ ΝΨΕ ΕΥΙΡΙ
 ΟΔ. ΝΟΥ ΟΥΟΣ ΑΦΘΟΥΦΩΝ ΕΧΩΦ ΝΟΥΘΗΝ ΝΕΜ ΟΥΛΑΜ-
 ΧΑΠΤ ΑΦΘΟΥΒΕΡΟ ΝΝΟΥΧΡΩΜ ΕΦΜΟΣ ΝΜΑΨΩ
 ΠΑΙ ΡΗΤ ΑΦΤ ΜΠΙΠΝΔ ΝΧΕ ΠΙΘΜΗΙ ΟΥΟΣ Α
 ΝΕΦΚΑΣ ΝΕΜ ΝΕΦΣΑΡΖ ΡΩΚΖ ΑΥΕΡΚΕΡΜΙ ΕΥΣΟΠ 15
 ΑΦΘΟΥΩΛΙ ΝΤΕΦΚΕΡΜΙ ΖΙΧΕΝ ΟΥΤΨΟΥ ΕΦΘΟΟΙ
 ΕΥΜΟΥΤ ΕΡΟΥ ΧΕ ΑΣΟΥΡΙΟΝ ΑΥΣΟΡΦ¹ ΕΒΟΛ-
 ΖΙΧΕΝ ΠΙΤΨΟΥ ΝΕΜ ΠΙΘΗΟΥ ΟΥΟΣ ΑΥΤΑΣΘΨΟΥ
 ΝΧΕ ΝΙΖΥΠΕΡΕΤΗΣ ΕΥΝΗΟΥ ΕΤΒΑΚΙ ΣΑΤΟΤΟΥ
 ΒΕΝ ΟΥΙΩΣ ΙΣ ΖΑΝΧΑΡΑΒΑΙ ΑΥΨΩΠΙ ΝΕΜ ΖΑΝ- 20
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 ΝΤΕ ΠΚΑΖΙ ΚΙΜ ΨΑ ΝΕΦΣΕΝΤ ΖΗΠΠΕ ΙΣ ΠΕΝΟΤ
 ΙΗΤ ΠΧΤ ΑΦΙ ΕΧΕΝ ΟΥΘΗΠΙ ΝΝΟΥΩΙΝΙ ΝΕΜ
 ΝΕΦΑΡΓΕΛΟΣ ΕΘΟΥΛΒ ΝΑΥΖΩΣ ΒΑΧΩΦ ΠΕ ΑΦΟΥ-
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 ΒΕΝ ΤΕΦΣΜΗ ΝΝΟΥΤ ΕΦΧΩ ΜΜΟΣ ΧΕ ΓΕΩΡΓΙΟΣ

1) Read ΑΥΣΟΡΦ.

παλλοῦ τῶνκ ὦ παμενρίτ ἐβολῆεν πιενκοτ
 χε ἄνοκ πετοῦαζσαζνι νακ ἔεν τοῦνοῦ
 fol 144. αῤτῶνq ἵχε πιμακαριος ἰφρητ ἵνοῦπατ-
 ῶελετ ἐφνηοῦ ἐβολῆεν περμανῶελετ ἅ πῶτ
 ἐρασπαζεσθε ἵμοq αῤτ ναq ἵτζηρηνη (sic) 5
 αῤζωλ ἐπωῶι ἐνιφνοῖ ἔεν οὔωοῦ πιμα-
 καριος δε γεωργιος αῤῥοχι ζιφαζοῦ ἵνιματοι
 ἐφχω ἵμος χε διλοῦω νηι ὦ νασνηοῦ εῥρι[ι]
 νενωτεν ῶα ναι ἀθνοῦτ ἵνοῦρῶοῦ νιματοι
 δε ἔταγναγ ἐροq αῤερζοτ οὔοz αῤερῶφηρι 10
 ἐφχω ἵμος ἔεν οὔσμη ἵνοῦωτ χε ἵθοκ οὔ-
 νιωτ ἵνοῦτ ἱῥτ πῥτ πενῶτ χε νιρῶμι ἔταγερ-
 κερμι οὔοz αῤῶαῶοῦ νεν πιῥνοῦ οὔοz
 εῥβε πεκραν εῥογαν πῶτ ακτοῦνocoῦ ἐγονῆ
 ἵκεσοп αῤζιτοῦ ἐπεснт αῤοῦῶωτ ἵπιλγιοc 15
 γεωργιος ἐφχω ἵμος χε πενῶτ μοι ναν ζων
 ἵτсфрагic ἵτε πῥτ πιμακαριος δε γεωργιος
 αῤῥοc¹ αсῶωπι ἵχε οὔμοῦμι ἵμωοῦ εсζολx
 ἵμαῶω αῤτῶβz δε он αῤι ἵχε ἰωαννηс
 πιεγaγγелистнс οὔοz αῤτῶмс ἵνιματοι ἐγῖρι 20
 ἵῖ (ἵῖ) οὔοz αῤсмоῦ ἵχε πιεγaγγелистнс
 ἐπιλγιοc γεωργιος νεν νικεματοι οὔοz αῤ-
 ῶс. ζοпq ἐβολζарωοῦ νιματοι δε νεν πιλγιοc
 γεωργιος αῤι ἐγсоп ῶα νιοῦρῶοῦ² χε διῶιπι
 νωτεν ὦ νιλномοc ἵαθνοῦτ οὔοz ic γεωρ- 25
 ριοc φη ἔταρετενῶαῶ τεqκεрми νεν πιῥνοῦ

1) The scribe has left out some words here.

2) We must add here some few words like οὔοz αῤῶω

ἐφχω ἵμος.

ΙC ΠΧ̄C ΙΗ̄C ΠΕΝΘ̄C ΟΥΟΣ ΠΕΝΝΟΥ† ΑΓΤΟΥΝΟΣ
 ΕΒΟΛΒΕΝ ΝΗ ΕΘΜΩΟΥΤ ΕΘΒΕ ΦΑΙ ΓΑΡ ΑΝΟΝ
 ΤΗΡΟΥ ΕΥCΟΠ ΤΕΝΝΑΖ† ΕΡΟQ ΙCΧΕΝ †ΝΟΥ
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 ΔΕ ΕΤΑΥΝΑΥ ΕΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΕQΘΖΙ ΕΡΑΤQ
 ΑΓΕΡΩΦΗΡΙ ΜΜΑΩ ΑΓΕΡΚΕΛΕΥΙΝ ΕΘΡΟΥΔΛQ
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 ΚΩΝ ΠΕ ΝΕΜ ΠΙΚΕ† ΝCΟΝ ΛΑCΙΡΙ ΝΕΜ ΔΙΔΝΗCΙΟΣ
 ΝΕΜ ΙΩCΗΦ ΑΥΤΗΙΤΟΥ ΝΝΙΘΗΡΙΟΝ ΑΥΧΩΚ ΕΒΟΛ 10
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 ΝΑQ ΧΕ ΓΕΩΡΓΙΟΣ ΑΝΕΜΙ ΜΦΟΟΥ ΧΕ ΝΘΟΚ
 ΟΥCΑΒ ΜΜΑΓΟΣ ΜΜΟΝ ΟΥΟΝ ΕQΘΝΙ ΜΜΟΚ ΒΕΝ
 ΠΙΚΟCΜΟC ΤΗΡQ ΛΟΙΠΟΝ ΘΙ ΝΑΚ ΕΒΟΛ ΖΙΤΟΤΕΝ 20
 ΝΝΟΥΚΥΝΔΙΝΑΡΙΟΝ [Ν]ΝΟΥΒ ΟΥΟΣ ΜΑΩΕ ΝΑΚ
 ΕΒΟΛ ΒΕΝ ΤΑΙ ΠΟΛΙC ΝΧΩΠ ΧΕ ΝΝΕ ΖΛΙ ΕΜΙ
 ΕΡΟΚ ΖΙΝΑ ΝΤΕΚΚΗΝ ΖΩΚ ΕΒΟΛΒΕΝ ΝΑΙ ΒΑCΑΝΟC
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 ΝΝΟΥΒ ΝΕΜ ΖΟΥΘ Υ ΝΚΗΝΔΙΝΑΡΙΟΝ ΝΖΑΤ ΝΕΜ
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 ΟΗ. ΕΤΣΕΛΩΛ ΕΒΟΛ ΚΑΤΑ ΠΑΙ ΚΟΣΜΟΣ ΝΕΦΛΗΟΥ
 ΑΙΧΑ ΝΑΙ ΤΗΡΟΥ ΝΩΙ ΝΕΜ ΤΑΚΕΜΑΥ ΝΕΜ
 ΝΑΚΕΣΝΗΟΥ ΕΘΒΕ ΦΡΑΝ ΝΠΑΩΤ ΙΗC ΠΧC ΑΙΩΠ 5
 [ΝΑΙ]ΒΙCΙ ΤΗΡΟΥ ΕΒΟΛΖΙΤΕΝ ΘΗΝΟΥ ΕΘΒΕ ΤΕΡΛ-
 ΓΑΠΗ ΧΕ ΝΝΑΧΑΣ ΝΩΙ ΩΑ ΕΝΕΖ †ΝΟΥ ΧΕ ΖΩΤΕΝ
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 ΝΦ† ΝΝΙΧΡΗCΤΗΛΑΝΟΣ ΝΤΑΖΩΛ ΕΠΩΙΚ ΝΑΜΕΝ† 10
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ἡβητῇ νῆμ πιζ ἡχλὼμ ἡατλὼμ ψα ἔνεε
 ἡτε νιῆνεε ναι δε ἔτα πῶτ χοτοῦ ναῖ
 αἰερασπασεθε ἡμοῖ οὔοε αἰμασε τῆρη
 ἡχομ αἰσεῶλ ἐπῶωι ἡεν οὔωοῦ νῆμ οὔταιο
 ἐνιφθοῦι ἔταρτωνῇ δε ἡεαννατοοῦι ἡξε 5
 ποῦρο δαδιάνος πεσαῖ ἡνιματοι σε μαῶε
 νωτεν ἐπιῶτεκο ἡναῦ σε οὔ πε ἔταρῶωπι
 ἡπαι ἡχω ἡχρηστηάνος ἔταῦσεῶλ ἐπιῶτεκο
 αἰσιμι ἡπιμακαριος εἰοι ἡφρητ ἡσεκ ἡποῦ-
 π. ερβασανίζιν ἡμοῖ ἐπτηρη πε οὔοε αἰσιτοῦ 10
 ἐπεσῆτ αἰοῦῶωτ ἡμοῖ εἰχω ἡμος σε
 τετῆεο ἐροκ πενῶτ γεωργιος ἀριττεν σεων
 ἡβωκ ἡπεκνοῦτ πιγεννεος αἰεσαβωοῦ ἐπῶτ
 αἰερεπεμπῶα ἡτῶρεῶ ἡτε πιωμς εἰοῦαβ
 ἐβολσιτοτῇ αἰι νεμαῖ εἰσοπ ψα νιοῦρωοῦ 15
 εἰχω ἡμος σε ἡνον σεαχρηστηανος ἡβωκ
 ἡτε πῶτ ἡε οὔοε πῶτ νιμῆω δε ἔταῦναῦ
 ἐπιῶργιος γεωργιος εἰοῖ ἐρατῇ ἡμον σελι
 ἡπετσεωοῦ ῶωπ ἡμοῖ ἐρε περσεο εροῦωι
 ἡφρητ ἡφρη αἰωῶ ἐβολ εἰχω ἡμος σε 20
 ἡληθως ἡμον νοῦτ ἡεν τῆε οὔδε σεεεν
 πεκαε ἐβῆλ ἐφτ ἡγεωργιος ἡε πῶτ πενῶτ
 οὔοοε (sic) πεννοῦτ οὔοε ἡνον τηρεν ἐνηπ
 ἐροῖ ἡεεν παι ναῦ τοτε νιῶνομος αἰωπι
 ἡμαῶω πε αἰωωντ ἡεν οὔενβον αἰοῦαε 25
 σεεῖν ἡπιστρατεῦμα ἐεροῦόλοῦ ἡεαβολ
 ἡτπολις οὔοε ἡεῶλι ἡτοῦῶφε ἡεν ρως
 ἡτσηῖ οὔοε παρητ αἰωωκ ἐβολ ἡτοῦμαρ-
 τυριῶ αἰβι ἡπιχλὼμ ἡατλὼμ ψα ἔνεε ἡτε
 νιῆνεε τηροῦ ἡμῆν ἡσοῦ κε ἡπιῶβοτ ἐπηπ 30

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¹) Sic; read ΝΤΑΤΗΙΤΟΥ.

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ὡππῃ ἐροκ ζωσ ιωτ ογορ ἀμογ νεννι ἐβογν
 ἐπιπαλλαιον πιμα ἐρε τογρω αλεξανδριὰ
 χη ἡμογ βεν πικοιτων ετσαβογν παρητ
 αφολγ ἐβογν ἡξε πογρο αφζιτγ ἐβογν ἐπι-
 κοιτων ἡτε πιμα ἐρε τογρω χη ἡμογ ογορ 5
 αqι ἐβολ ὡα νιογρωογ αφερὰριστον νενωογ
 ἐτα ρογζι ξε ὡπι ἀ πιάγιος γεωργιος κωλχ
 ἡνεγκελι αqτωβζ εqσω ἡμος ἡπαιρητ πε
 ξε πῶτ πανογτ ἡμον φη ἐτὸνι ἡμοκ βεν
 νινογτ τηρογ ἡθοκ πε πῶτ φτ ἡμον πετ- 10
 ναῶνι ἡμοκ ογορ εῶβε ογ ἀ ζανθενος
 αγωγ ἐβολ ζανλαος αγερμελεταν ἡζανετ-
 τῆν. ὡογит ογορ αγῶογτ εγμα ἡξε νιογρωογ
 τηρογ ἡτε πκαζι νογκεαρχων αγι ἐογμα
 αγσαχι ἡσα πῶτ νεν ἐτογβε πεqχρῶ εγсоп 15
 αсepоγω ἡξε τογρω πεxас xe παῶτ γεω-
 ριος νιm νε νιογρωογ ἐταγῶογτ νεν νογ-
 αρχων iε νιm πε πῶτ ἐταγτογβηq νεν
 πεqχρῶ min (sic) πε ματсаβοи ἐροq ω παῶτ γε-
 ωργιος αqоγων ἡρωq ἡξε πιμακαριος αqβωλ 20
 ἐρος ἡνιζητιμα ετῶнк ἡτε νιγραφη ἐνὰпас
 νεν τβepи ογορ αqтамос ἡπирηт ἡсоγen-
 φιωт νεν πῶнpi νεν πιπῶα εῶογав ογορ
 αqтамос ἡπирηт ἐτα πῶτ θαμιὸ ἡтфе νεν
 πκαζι νεν πирн νεν πiоr νεν νисioγ νεν 25
 πιθαμιὸ τηρq ογορ αqтамос он xe ἐтаq-
 θαμιὸ ἡπирωми ἐβολβεν ογκαζи ὡ τογρω
 мн ἐтаqсωнт ἡμοq ан ἐβολ ἡβнтq ογορ
 ἐтаqximи ἡῶων ἡнаи καс νεν наи мот νεν
 пai ὡар νεν наи бал νεν пai лас νεν тai 30

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1) Ms. à ΠΕΦCΑΧΙ.

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 ΑΚCΑΧΙ Ω ΠΙΡΕΡΕΡΟΥΩΙΝΙ ΕΤΧΗΚ ΕΒΟΛ ΤΤΖΟ

1) Read ΜΜΟΥ.

2) Ms. ΑΖΑΑ.

3) Sic; read ΝΙΑΤ.

4) Sic; read ΑΥΧΕ.

- qβ. ἐροκ τωβz ἡπῶc ἐχωι ἐθερεcfωτ cαβολ ἡμοι
 ἡχε ἡπλaη ἡτε ηἡδωλον ετcoq πεχε πλ-
 ριοc γεωργιοc naс xε naз† ηε ἡθo ἡ†θpιαc
 εθoγaв ἡνομοoγcιοc oγoз ἡμον zли ἡaбηι
 ἡτε ηἡδωλον ηaωbωηт ἐpo aη ἐπτηpηq oγoз
 πεxac xε ἡnaз† παῶc aλλa ἡepзo† εθβε
 παι θηpιον εтzωoγ oγoз ἡноγpo ἡπαp-
 baтнc xε oγηι ὦ παῶc oγpeqoγeмcарz ἡpωμi
 пe бeη oγmeθmηι oγoз oγaнoмoс пe ἐзoтe
 oγoη ηиβeη εтωoп zиxеη пkaзи плhηι ὦ παῶc 10
 γεωργιοc aρεз ἐπaи μγcтпpиoη ωa†и ἐpaтk
 ἐ†aγλh ἡτε пx̄c пиηиω† ἡноγpo xaт aеоc
 ἡтаeмтoη ἡμοι ἡноγkoγxи ὦ παῶc ἡиoт
 εθoγaв oγoз пῶc cωoγнoγ xε aи†знoγ ἐpoк
 ἡмаωω oγoз ἐта tooγi aε ωωпи aqep- 11
 кeлeγiη ἡχε πλaнoмoс ἡноγpo εтzωoγ zиa
 ἡceиηι ἡπιμακαpиoс naq eвoлбeη ппaλλa-
 тиoη ἐπiepφηι ἡτε ἡпoлиc oγoз aqoγωpп naq
 fol. 153. ἡχε поγpo xε iωc ἡмок aмoγ ωapoι oγoз
 ἡтeкoγωωт ἡηηиoγ† oγoз ἡтeкбi ἡноγηиω† 20
 ἡтаиo ἡтoтoγ ἡηиoγpωoγ тпpoγ oγoз ἡтoγ†
 ἐxωк ἡноγбpηпи ἡноγpo oγoз ἡте пeкзηт
 oγнoq ἐpoк ὦ пиmеηpит oγoз εтzолx ἡмаωω
 oγoз ἡте oγoη ηиβeη naγ ἐpoк ἡπαтeηzωл
 ἐпiλpиcтoη oγoз πεχε πiμακαpиoс naq xε 2
 зeмci naк ἡθoк ηeм ηиoγpωoγ ἡпaиa ωa-
 †oγωωт ἡηηиoγ† ἡтaтacθoи ἐpoк oγoз
 пaиpη† a пикepиz ωω eвoл бeη oγηиω† ἡxом
 xε ὦ ηиlaoс тпpoγ θωoγ† тпpoγ ἡфooγ
 eγcоп eбoγη ἐпiepφeи zиa ἡтeтeηηaγ e гe- 3

ωργιος πινιω† ἵτε νιγαλιλεος ἐρναογωωτ
 ἵπιὰ πολλων πινιω† ἵνογ† ογος παρη† ἕεν
 †ογνογ ἀγθωογ† τηρογ ἵχε να†πολις τηρε
 νιρωμι nem νιζιδμι εγσον ναγοι ἵωφηρι
 πε ἕμαωω εῶβε πιμακαριος γεωργιος πινιω† 5
 φδ. ἵρερερογωινη ογος ναγχω ἵμος πε ἵνογε-
 ρη†¹ χε πως φαι ναωωπι ἵπιῶμηι †χηρα δε
 ἵςζιμι ζωσ ἕτασσωτεμ ἕναι εῶβε πιμακα-
 ριος γεωργιος ἕεν ὅμη† ἵπιμηω τηρε εσχω
 ἵμος χε ὦ παῦτ γεωργιος πιματοι ἵχωρι 10
 ἵτε πογρο πᾶτ ἱητ παῦτ ὦ φη ἕταρερ ογῶβα
 ἵμηινηι nem χομ ἕεν ται πολις ογος ακ-
 τογνος νιρερμωογ† ογος ακ† ἵφογωινη
 ἵνιβελλεγ ἀκῶρε νιδάλεγ μοωι νιέβο δε ον
 ἀκῶρογσαχι ογος νικογρ ἀκῶρογ σωτεμ νι- 15
 κακσεγ† ακτογβωογ νιχεμων ακζιτογ ἐβολ
 ογος ον ακωωπι ἵνογρερερογωινη ἕεν πι-
 κοσμος τηρε ὦ παῦτ γεωργιος νιωην ἕταγερ-
 ζολι ἀκῶρογωωπι ἵμασογταζ ἵκεσον ὦ φη
 ἕταρι ἐβογν ἐπανι ειοι ἵζηκι αιωωπι ειοι 20
 ἵραμαδ ἵμαωω ογος εισορεμ ἀγτασῶοι γα
 φ† πιπαντοκρατωρ ἵμηι μενεσκα ναι τηρογ
 ἕτακαίτογ ἕεν φραν ἵπᾶτ ἀκναογωωτ ἵπι-
 ἀπολλων ετδᾶῆεμ ογος ἵτεκ†ωπι ἵπλαος
 τηρε ἵνιχρηστιᾶνος πᾶγιος δε γεωργιος 25
 ἕταρσωτεμ ἐρος εσχω ἵναι σαχι ναι ογος
 ἀγρωι ἕχεν πταχρο ἵτε πεσναζ† ογος
 ἀγνετγ ρωγ ἵσωβι εῶογαν ἐβογν ἕχως ἐρχω

1) Sic; read ἵνογερνογ.

ἴμος ἵπαιρη† χε χω ἵπεωρηι ἐρρηι ἔχεν
 πκαρι ογορ αсхаq ἐπεснт ογορ αqερογῶ
 он ἵχε πιάριος ογορ πεχαq ἵπιάλοу χε пхс
 πανοу† петχω ἴμος наk χε τωνк ἀμοу
 ωарои ἵτεκχωк ἐβολ ἵπасахи ογορ βεν
 †οуноу аγсωтем ἵχε неqмаωх ογορ аγ-
 тахро ἵχε неqбаλλαхх ογορ аqι га πιάριος
 геωргιος πεχε πιάριος геωргιος ἵπεмθο
 ἵπимнω τηrq χε маωе наk ἐβοуn ἐπιер-
 фει ἵτε πиаπολλων ογορ ἵτεκχос ἵπια- 10
 πολλων πιθοуωт χε ειδерок ἵθοк пивелле
 q̄s. ἵκοур ογορ ἵатка† ογορ ἵатѐми ἀμοу
 ἐβολ χε qмоу[†] ἐрок ἵχε пивок ἵτε ф†
 геωргιος ογορ аqгωλ ἐβοуn ἐπιерфει ἵχε
 пикоухи ἵнāлоу ογορ аqхос ἵпαιρη† пипнā 15
 χε етδaλнoут ἐπιθοуωт аqωω ἐβολ χε ѿ
 иѣс пиназωpeос акceк огон нивен ἐрок пaи
 коухи ае ἵнāлоу он актоуносq ἐрρηι ἔχωи
 он ἐβολ ἵθων †ноу ογορ сатотq аqгохq
 ἐβολ гичен теqвасис ογορ аqι га пѐмнн 20
 геωргιος πεχε πιάριος ἵπιθοуωт χε, ἀноk
 аn пе ф† ἵнихристiaнос ογορ πεχε пидемων
 ἵпiаrioс χε ѿоуnгнт немнн ἵоукоухи ѿ
 паоc †натамоk ἐгωв нивен ογορ πεχε пi-
 аrioс наq χе сахи πεχε пипнā наq χе ἀноk 25
 гар пе ф† ἵнигеллннос ογορ аноk оуадемων
 ἵхаки епиаn ѿ паоc ἀноk оуаггелос ἵте
 ф† гω ἵωорп λοιπον βен пхинөриератсωтем
 ἵса ф† ογορ аqоуагсагннн ογορ аγωθам
 fol. 155. ἵтфе награн ογορ аγгиттен ἐβολ ἵбнтс ογορ 30

ἀνῳπι ἡ διαβολος νανχορ πε ἐνιρῳμι ἐταν-
 ναγ γε ἐνιρῳμι γε ἂ πῶς ὁλογ ἐπῳι ἐτφε
 ἀνον ρων ἀρζιττεν ἐπεσht ἐφνογν ἐπκαρι
 ογορ εῶβε φαι ἀνῳπι ἡχασι ἡνιρῳμι ογορ
 ἀνερογχα φ† ἡσωογ ἡτογογῳτ ἡμον 5
 ἡα νῡδῳλον γε ρινα ἡτε φ† ριτογ ἐπεсht
 ἐφνογн neman πεχε πἰαριος γεωργιος ναρ
 γε ὦ πιπονηρος ογορ ἡχηρηx¹ ετρωογ χας
 γε ακσωтп νακ ἡπιχαки ἡεν πεκογῳ εῶβε
 ογ он εκοι ἡχασι ἡτρῳκων ἡτε φ† πεχε 10
 πιπῆα γε ναρ γε ῳε πιζ ἡστερεῳμα ἡτφε
 nem πικγκλος ἡτε πιρη nem πιος nem πι-
 ἄлок ἡτε φноγн γε ne αγ† ἐζογciὰ νηι
 ἐβογн ἐрок ναιнасормек ρωκ πε εῶβε γε
 ἄнок πετρηλ ἐπῳι ῳα νιρῳογ ἡτε тфе 15
 ογορ †δiciMH ἐ†αποφасic εῶнноγ ἐβολῆεν
 ρωγ ἡφ† ογορ †ini ἡноγмнῳ ἡθλγψic ἐxen
 qh. ψγχη нивен ἡτε νιρῳμι †ini ογн ἡπιρiniM
 ρixen νιρῳμι nem нигiоми ἡен †еккλнciὰ γε
 ἡноγсωтем ἐπicaxи ἡτε φ† ογορ ἡтоγнoзем 20
 ἐβολῆεν николасic πεχε πἰαριος γεωργιος
 ναρ γε ὦ πιταλεπωρος ακριτοτк ἐροι ἡноγ-
 мнῳ ἡсоп ἄλλα ἡпекхем ρли ἡтак ἡбнт
 ἐπτηрq ρитен †χοM ἡτε παῶс †hс пхс †ноγ
 γε ῳоп ἐрок ἐνiдiмωpиa ἐре πῶс ναεноγ 25
 ἐρpи ἐχωк ῳα ἐнез ἡτε нiенез ὦ φη ет-
 δaбem πἰαριος γε γεωργιος αq† ἡογῳен-
 φат ἡен пкари αqоγων ῳα φмоγн² ογορ

1) Read ἡχηρηx.

2) Read ῳα φноγн.

ΠΕΧΑΡ ἸΠΠῆΑ ΔΕ ἸΘΟΚ ἁ ΠΙΘΟΥΤ ΝΕΜ
 ΦΗ ΕΤΒΑΛΗΟΥΤ ἘΡΟΚ ΜΑΩΕ ΝΑΚ ἘΠΕCΗΤ
 ἘΦΝΟΥΝ ἸΤΕΚΤΛΟΓΟΣ ἁ ΝΙΨΓΧΗ ΤΗΡΟΥ ἘΤΑΚ-
 CΟΡΜΟΥ CΑΒΟΛ ἸΦΤ ΟΥΟΣ ἁΝ ΤΟΥΝΟΥ ΑΓΓΩΛ
 ἘΠΕCΗΤ ἘΦΜΟΥΝ¹ ἸΠΕΜΘΟ ἸΝΟΥΟΝ ΝΙΒΕΝ ΟΥΟΣ 5
 ἁ ΠΚΑΖΙ ΖΩΒC ἘΒΟΛ ΖΙΧΩΓ ΟΥΟΣ ΑΓΓΟΥΩ
 ἸΠΕΡΒΩΚ ἸΧΕ ΠΙΘΜΗ ΑΓΓΩΛ ἘΒΟΥΝ ἘΠΙΕΡΦΕΙ
 ΑΓΓΗΓ ἘΦΜΟΥΤ ἸΠΙΛΑΚΛΗC ΠΕΧΑΡ ΝΑΓ ΧΕ
 fol. 156. ὦ ΠΙΠῆΑ ἸΠΟΝΗΡΟΝ ΕΤΒΑΛΗΟΥΤ ἘΠΑΙ ΕΡΦΕΙ
 ἁΜΩΙΝΙ ἘΒΟΛ ἸΒΗΤΓ ΧΕ ἁΝΟΚ ΠΕ ΓΕΩΡΓΙΟC 10
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 ἁ ΝΙΔΕΜΩΝ ΤΗΡΟΥ ΕΤΒΑΛΗΟΥΤ ἘΝΙΔΩΛΟΝ
 ΕΡΑΤΟΥΩΝC ἘΒΟΛ ἁ ΠΙΛΓΙΟC ΧΩ ἸΠΕΡΒΩΚ
 ΖΙΧΕΝ ΝΙΘΟΥΤ ΝΕΜ ΝΟΥΒΑCΙC ΑΥΖΕΙ ἘΠΕCΗΤ
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 ΖΩΜΙ ἘΧΩΟΥ ἸΝΕΡΒΑΛΛΑΓΧ ΕΥCΟΠ ΝΙΟΥΗC ΔΕ
 ἘΤΑΥΝΑΥ ἘΠΙΤΑΚΟ ἸΤΕ ΠΙΕΡΦΕΙ ΟΥΟΣ ΑΓΦΩΒ
 ἸΝΟΥΓΒΩC ΟΥΟΣ ΑΓΓΩΛ. ΩΑ ΝΙΟΥΡΩΟΥ ΑΥ-
 ΤΑΜΩΟΥ ἘΖΩΒ ΝΙΒΕΝ ἘΤΑΥΩΩΠΙ ἸΘΩΟΥ ΔΕ
 ΑΥΜΟΣ ἸΧΩΝΤ ἸΜΑΩΩ ΟΥΟΣ ΑΥΟΥΩΡΠ ἸΖΑΝ- 20
 ΖΥΠΕΡΕΤΗC ΑΥCΩΝC ἸΠΙΛΓΙΟC ΓΕΩΡΓΙΟC ΑΥΕΝΓ
 ΩΑ ΝΙΟΥΡΩΟΥ ΟΥΟΣ ΝΑΡΕ ΠΙΜΗΩ ΟΥΕC ἸCΩΓ
 ΤΗΡΟΥ ΠΕ ΟΥΟΣ ΝΑΥΩΩ ἘΒΟΛ ΤΗΡΟΥ ΠΕ ΧΕ
 ἁΝΟΝ ΖἁΝΧΡΗCΤΙἁΝΟC ΟΥΟΣ ΕΝΗΠ ἘΦΤ ἸΓΕ-
 ΩΡΓΙΟC ΠΕΧΕ ΠΟΥΡΟ ΔΑΔΙΑΝΟC ἸΠΙΛΓΙΟC ΓΕΩΡ- 25
 ΓΙΟC ΧΕ ὦ ΦΗ ΕΤCΟΥ ἘΒΟΛΟΥΤΕ ΝΙΧΡΗCΤΙΑΝΟC
 ΤΗΡΟΥ ΜΗ ἸΠΕΚΩΡΚ ΝΗ ἸΡΟΥΖΙ ΧΕ ΤἁΝΕΡ-
 Ρ. ΩΟΥΩΩΟΥΩΙ ἸΠΙΛΠΟΛΛΩΝ ΠΕΧΕ ΠΙΘΜΗ ΝΑΓ

¹) Read ἘΦΝΟΥΝ.

ΧΕ ΜΑΩΕ ΝΑΚ ὦ ΠΟΥΡΟ ΑΝΙΟΥΓΙ ΝΗΙ ἸΠΙΛ-
 ΠΟΛΛΩΝ ἸΤΑΟΥΩΩΤ ἸΜΟΥ ἸΠΕΚΜΕΘΟ ἘΒΟΛ
 ΤΗΝΟΥ ΠΕΧΕ ΠΙΜΑΚΑΡΙΟΣ ΝΑΓ ΟΝ ΧΕ ἘΩΩΠ
 ἸΤΕΚΙΝΙ ἸΠΙΛΑΡΑΚΛΗΣ ἸΘΟΥ ΠΕ ἘΤΗΝΑΟΥΩΩΤ
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 ΕΙΝΔΑΧΙΜΙ ἸΘΩΝ ἸΠΙΛΠΟΛΛΩΝ ἸἘ ΠΙΛΑΡΑΚΛΗΣ
 ΚΑΤΑ ΤΗΕΝ¹ ἘΤΑ ΝΙΟΥΗΒ ΤΑΜΟΙ ΑΚΚΩΩ ἸΠΙ-
 ΛΑΡΑΚΛΗΣ ΑΚΟΥΩΡΠ ἸΠΙΛΠΟΛΛΩΝ ἘΠΕΣΗΤ
 ἘΦΜΟΥΝ² ΖΑΡΑ ΑΚΝΑΟΥΩΡΠ ἸΜΟΙ ΖΩ ἸΜΑΥ
 ΕΙΟΝΒ ὦ ΓΕΩΡΓΙΟΣ ΠΕΧΕ ΠΙΛΓΙΟΣ ΝΑΓ ΧΕ ὦ 10
 ΠΙΑΤΖΗΤ ΙΣΧΕΝ ΝΗ ἘΤΕ ΖΘΗΚ ΧΗ ἘΡΩΟΥ ἸΠΟΥ-
 ΩΕΡΒΟΗΙΝ ἘΡΩΟΥ ἸΜΑΥΑΤΟΥ ἸἘ ΠΩΣ ΟΥ-
 ΟΝΩΧΟΜ ἸΜΩΟΥ ἘΝΑΖΜΕΚ ΗΕΝ ΠΙΝΙΩΤ ἸΝΗ-
 ΖΟΥ ἸΤΕ ΠΙΖΑΠ ἸΜΗΙ ΟΥΟΣ ἘΡΕ ΠΙΟΥΑΙ ΠΙΟΥΑΙ
 ΝΑΒΙ ΚΑΤΑ ΝΗ ἘΤΑΓΑΙΤΟΥ ΤΟΤΕ ΑΓΩΠΙ ἸΜΑΩΩ 15
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 ἸΤΟΥΡΩ ΧΕ ΟΥΟΙ ΝΗΙ ὦ ΑΛΕΞΑΝΔΡΑ ΤΟΥΡΩ
 ΑΙΒΙΣΙ ἸΜΑΩΩ ΝΕΜ ΠΑΙΩΛΟΛ ἸΤΕ ΝΙΓΑΛΙΛΕΟΣ
 fol. 157. ἸΖΟΥΔ ΔΕ ΠΑΙ ΛΑΧΩ ΧΕ ΓΕΩΡΓΙΟΣ ΠΕΧΕ ΤΟΥΡΩ
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 ΛΟΙΜΟΣ ἸΟΥΕΜΣΑΡΖ ΧΕ ΖΕΝΚ ΣΑΒΟΛ ἸΠΑΙΩΛΟΛ
 ΧΕ ΧΡΗΣΤΗΛΑΝΟΣ ΧΕ ΠΙΟΥΡΟ ἸΤΕ ΤΦΕ ἸΘΟΥ
 ΠΕ ἸΟΥΝΟΥΤ³ ΟΥΟΣ ἸΘΟΥ ΠΕ ΠΩΣ ἸΤΦΕ ΝΕΜ
 ΠΚΑΖΙ ΟΥΟΣ ἸΘΟΥ ΠΕΤΝΑΘΕΒΙΔ ἸΤΕΚΜΕΤΒΑΣΙ-
 ΖΗΤ ΕΤΖΩΟΥ ΕΥΣΟΠ ΟΥΟΣ ΠΕΧΕ ΠΙΛΝΟΜΟΣ 25
 ΝΑΣ ΧΕ ΤΜΕΥΙ ὦ ΑΛΕΞΑΝΔΡΑ ΤΟΥΡΩ ΧΕ ΑΣΦΟΖ
 ἘΡΟ ἸΧΕ ΤΜΑΓΙΔ ἸΤΕ ΓΕΩΡΓΙΟΣ ΦΑΙ ἘΤΑΓΙ

1) Read ΚΑΤΑ ΤΗΕ.

2) Read ΕΦΝΟΥΝ.

3) Read ΠΟΥΝΟΥΤ.

ἔβοῦν ὡροὶ οὐοὺ πεχας ναῖ ἰπαίρη† χε
 ἔρε παῦς ἰη̄ς π̄χ̄ς θαρμεν βεν πῶωζεμ
 εθοῦαβ ἵτε γεωργίος πᾶνομος δε ἵνοῦρο
 ἔταρσωτεμ ἔφραν ἰπ̄χ̄ς ἔβολβεν ρως οὐοὺ
 αἰχωντ ἵμαω αἰλᾶμονι ἰπιῖωι ἵτε τεςὰφε 5
 οὐοὺ ασι¹ ἔβολ ὡα νιοῦρωοῦ οὐοὺ αἰταμος
 ἔρωβ νιβεν ἔετβοσι² ἵβασανιζτηριον αἰενς
 ἔβολ ὡα νιοῦρωοῦ οὐοὺ αἰταμωοῦ ἔρωβ
 νιβεν ἔτασχοτοῦ νιοῦρωοῦ δε ἀγερκελεῦιν
 ρ̄α. εθοῦγῶκι ἵμος εσβηω ἔβολ ἵθος δε ναςχω 10
 ἵρως πε οὐοὺ νारे νεςβαλ χοῦω† ἐπωωι
 ἔτφε πε οὐοὺ πεχας ἰπιὰγιος γεωργίος χε
 τωβς ἔρρη ἔχωι ὦ παῦς γεωργίος χε †βοσι
 ἵμαω πεχε πᾶμνι νας χε ἀριζῦπομενιν
 ἵνοῦκοῦχι ὦ †οῦρω ρινα ἵτεβι ἵπχλομ 15
 ἵατλωμ ἵτοτῖ ἵπαῦς ἰη̄ς πεχε †οῦρω ναῖ
 χε εἶναερωῦ παῦς χε ἵπιβι ἵπιωμς ἵτε
 νιχρηστιᾶνος πεχε πῖμακαριος νας χε χεμ-
 νομ† τεραβι ἵπιωμς ἔβολζιτεν †ωενσχι
 βεν †μοῦμι ἵτε πεσνοῦ οὐοὺ σατοτς αἰ† 20
 ἵτεςὰποφασίς αἰῶλι ἵτεςὰφε ἐταγὸλς ἔβολ
 ἔωλι ἵτεςὰφε εθοῦαβ ασωω ἔβολ εσχω ἵμος
 χε ρηππε αἰχω ἵπιρο ἵτε παπαλατιον
 εθοῦην ἀοῶων ννι παῦς ἰη̄ς π̄χ̄ς ἵπρο
 ἵπιπαρὰδισος ἵτε ποῦρ³ ὡοπτ εροκ βεν οὐοὺ 25
 ἵμον ὡπι ἵβητῖ αν ναι δε ἔτασχοτοῦ
 αἰῶλι ἵτεςὰφε εθοῦαβ ἵσοῦιῖ ἵπιὰβοτ φαρ-

1) Read αἰῖ ἔβολ.

2) Read ετβοσι.

3) Read ἵτε ποῦνοῦ?

μοῦθι οὐοῖ αςβι ἡπιχλωμ ἡατλωμ ψα ἐνεῖ
 ἡμην οὐοῖ μενεσα ναι αἰθωοῦτ ἡξε νιοῦ-
 fol. 158. ρωοῦ ἐπιλῖος γεωργιος πεχωοῦ ναι χε ὦ
 γεωργιος ις τοῦρω ακτακος παλιν ακερωτῃ
 ἐρον ῥων πεξε ποῦρο μακμεντιος νωοῦ 5
 χε μαρεντᾶποφαςις ἐροῖ ἡμον ῥηατακον
 τηρεν οὐοῖ αἰρεμεσι ἡξε ποῦρο δαδανος
 αἰρεῖαι ἡτᾶποφαςις ἡτε πιμακαριος γεωρ-
 γιος εἰρω ἡμος ἡπαι ρητ χε γεωργιος πιμε-
 λιτων πινηωτ ἡτε νιγαλιλεος αἰρω ἡσωρ 10
 ἡνιπροσταγμα ἡτε νιῶ ἡνοῦρο ἡτε πικοςμος
 τηρῃ νει πιωμεωι ἡτε νινοῦτ ἡρεῖδβο οὐοῖ
 εῖβε φαι तेनेркеλεγῖν ἐθορωῶλι ἡτεῖαφε
 ἡεν ρως ἡτσηῖ ἡριῖμι νωτεν ὦ νιλαος χε
 तेнтоῦβνοῦτ ἐβολῖα περςνοῖ οὐοῖ αἰρεῖαι 15
 ἡαρατς ἡτᾶποφαςις ἡξε πι ζῇ ἡνοῦρο πιλ-
 γιος δε γεωργιος ἐταῖβι ἡτεῖαποφαςις ἡεν
 νεῖσιχ εῖοῖαβ αἰ ἐβολ εἰραωι οὐοῖ ναι-
 θελῖηλ ἡμαω πε ἐταῖ ἐβολ ἐπιμα ἐτεῖ-
 ναχωκ ἐβολ ἡῖητῃ πεχαῖ ἡνιματοι χε ὦοῦ- 20
 ἡῖητ νειμη ἡνοῦκοῖσι ὦ ναςνηοῖ ἐοριτ
 ἡνοῖεῖχη ἡπανοῦτ ἡριῖμι νωτεν ὦ νας-
 ρβ. νηοῖ χε ις ζ ἡρομπι ἡφοοῖ τοῖερβαςανιζιν
 ἡμοι ἡξε παιῶ ἡνοῦρο ἡπαρανομος ἡθωοῖ
 δε αἰχαῖ νιοῖρωοῖ δε αἰσοβτ ἡνοῖαριστον 25
 οὐοῖ ναιραωι πε ῖιχεν φμοῖ ἡπιμακαριος
 τοτε αἰχοῖωτ ἐπωωι ἐτφε ἡξε πιμακαριος
 οὐοῖ πεχαῖ χε παῶς ιης πῃς φη ἐταῖρε
 πιχωμ ι ἐπεσητ ἐβολῖεν τφε ἡεν πιχαῖ
 ἡτε πεκβωκ ἡλιας πιπροφητης οὐοῖ ἡν 30

- ΑΦΟΥΩΜ ἸΠΙΕΠΕΝΤΥΚΟΝΤΑΡΧΟΣ (sic) ἘΝΕΜ ΠΟΥ-
 ΚΕΡ ἸΜΑΤΟΙ ΕΚΕΟΥΩΡΠ ΝΗΙ Ω ΠΑΥΤ ἸΠΙΧΡΩΜ
 ἘΤΕΜΜΑΥ ΖΙΝΑ ἸΤΕΦΟΥΩΜ ἸΠΑΙ Θ ἸΝΟΥΡΟ
 ἸΠΑΡΑΝΟΜΟΣ ΕΤΙ ἘΡΕ ΠΙΣΑΧΙ ΧΗ ἸΕΝ ΡΩΦ
 ΑΦΙ ἸΗΣ ΠΙΧΡΩΜ ἘΒΟΛῃΕΝ ΤΦΕ ΟΥΟΖ ΑΦΟΥΩΜ
 ἸΠΙΩ ἸΝΟΥΡΟ ΟΥΟΖ ΝΑΡΕ ΠΙΛΦΟΤ ἸΕΝ ΝΕΝ-
 ΧΙΧ ἸΠΙΛΝΟΜΟΣ ἸΠΑΤΕΦΧΕΜΤΙΠΙ ἸΜΟΦ ΟΥΟΖ
 ΑΦΟΥΩΜ ἸΚΕΕ ἸΨΟ ἸΜΑΤΟΙ ἸΝΑΤΝΟΥΤ ΝΑΙ
 ΕΤΨΕΜΨΙ ἸΜΨΟΥ ΟΥΟΖ ἸΠΕ ΝΙΜΑΤΟΙ ΕΤΜΩΨΙ
 ΝΕΜ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΕΜΙ ΕΠΙΜΥΣΤΗΡΙΟΝ ΨΑ- 10
 ΤΟΥΚΗΝ ΕΥΩΛΙ ἸΤΕΦΛΦΕ ΕΘΟΥΑΒ ΕΤΑΦΕΜΙ ἸΗΣ
 ΠΙΘΜΗ ΧΕ Λ ΠΙΧΡΩΜ ΟΥΩΜ ἸΝΙΑΣΕΒΗΣ ΑΦΚΩΛΧ
 159. ἸΝΕΦΚΕΛΙ ΑΦΤΩΒΖ ἸΠΑΙΡΗΤ ΕΦΧΩ ἸΜΟΣ ΧΕ
 ΠΑΥΤ ΟΥΟΖ ΠΑΝΟΥΤ ΠΟΥΝΟΦ ἸΤΕ ΤΑΨΥΧΗ
 ΝΕΜ ΠΑΠΝΑ ΦΙΩΤ ἸΠΑΥΤ ἸΗΤ ΠΧΤ ΣΩΤΕΜ ἘΡΟΙ 15
 ἸΦΟΥΟΥ ΑΝΟΚ ἸΑ ΠΕΚΒΩΚ ΓΕΩΡΓΙΟΣ ΟΥΟΖ
 ΨΟΠΤ ἘΡΟΚ ἸΕΝ ΟΥΝΟΥ ΕΣΕΡΨΑΥ ΤΝΑΥ ΠΑΝΗΒ
 ΕΟΥΜΗΨ ΕΦΩ ΕΥΘΖΙ ἘΡΑΤΟΥ ΟΥΟΖ ΝΑΥΜΕΥΙ
 ἸΣΩΡ ἸΠΑΣΩΜΑ ΕΖΡΑΥ ΑΙΨΑΝΧΩΚ ἘΒΟΛ ΤΝΟΥ
 ΟΥΟΖ ἸΘΟΚ ΕΤΕΜΙ Ω ΠΑΥΤ ΧΕ ΠΑΣΩΜΑ ΝΑΡΩΨΙ 20
 ἸΠΙΚΟΣΜΟΣ ΤΗΡΦ ΑΝ ΛΟΙΠΟΝ ΣΩΤΕΜ ἘΡΟΙ
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 ἸΠΑΡΑΝ ἸΤΕΦΨΩΠΙ ἸΣΩΤΗΡΙΛ ΝΕΜ ΟΥΒΟΗΘΙΛ
 ἸΠΙΚΟΣΜΟΣ ΤΗΡΦ ἘΒΟΛΖΙΤΟΤΚ ΧΕ ἘΡΕ ΠΙΨΟΥ
 ΕΡΠΡΕΠΙ ΝΑΚ ΝΕΜ ΠΕΚΙΩΤ ἸΝΑΚΑΘΟΣ (sic) ἸΗΤ 25
 ΠΧΤ ΠΕΝΟΥ ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ ἸΡΕΦΤΑΝΘΟ ΨΑ
 ΕΝΕΖ ἸΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ ἸΜΗΝ ΕΤΑΦΧΩ ΔΕ
 ἸΠΙΛΜΗΝ Λ ΠΙΣΤΕΡΕΨΜΑ ΤΗΡΦ ΜΟΖ ἸΝΑΓΓΕΛΟΣ
 ἸΤΕ ΠΒΙΣΙ ΟΥΟΖ ΑΦΙ ΨΑΡΟΦ ἸΗΣ ΠΕΝΟΥ ἸΗΤ
 ΠΧΤ ΟΥΟΖ ΝΑΦΖΕΜΣΙ ΖΙΧΕΝ ΝΙΧΕΡΟΥΒΙΜ ΝΕΜ 30

NICEPAPHIM OYOS NARE PIXOROS NTE MIPPO-
 (sic) PHITHC NEM NIAPOSTOLOS NEM NIMARTYROS
 p̄d. NEM NH EΘOYAB THPOY EYEPZYMNOC EPON
 NEM NITARMA THPOY NTE NIFHOYI OYOS AY-
 ZINIM THPOY NXE NIMATOI ETMOYI NEM PI- 5
 MAKARIOS AYEPIMPHI NNIPEPMOYOT PEXE
 POC NIMIMAKARIOS (sic) GEOPRIOS XE XERE PH
 ETE PHI GEOPRIOS XERE PIMENRIT NTHI NEM
 NAARTELOS XERE PIATONIZTHC NTE TMEOTYPO
 NNIΦHOYI OYONIA TK NPOOY O PAMENRIT GEOP- 10
 RIOS XE AICOB† NAK NZ NXLOM NWOY BEN
 NENXIX NPAIOT EQNATHITOY EXOK BEN PAI
 EZOOY OYONIA TK O PAMENRIT GEOPRIOS XE
 AYCOB† NAK NNOYBPHPI NNOYPO OYOS NAC-
 CEΛCΩΛ EBOL BEN OYNOYB ZI MARGARITHC 15
 OYOS AINATHIC EXOK BEN NAXIX MPOOY OY-
 ONIA TK NPOOY O PAMENRIT GEOPRIOS XE AYCOB†
 NAK NNOYNIW† NΘPONOC EQDOXI OYOS EQCEΛ-
 CΩΛ EBOL NKALOC BEN OYNOYB EQCOTI NMAW
 NEM OYONI NMHI ENAΘENCOYENQ OYOS EY- 20
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¹) After this number the Coptic numbering of the pages ceases.

²) Sic; read ΕΥἘΕΜΙ.

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φιομ ἰτε βεν νιάρωου (sic) ἰτε βεν νιλγμνη
 ἰτε βεν νιμωιτ ἰμοωι ἰτε ἵτογι ἔτοτοϋ
 ἵσινωογι ἰτε ἵτογρᾶγω ἔζανῶηριον ἰτε
 ογχρωμ ἰτε ζανμογι ἰτε ζανμοϋ εγζωου
 ἵμαωω ἰτε ἁναγκη νιβεν νεν ογμνηω ἵβici 5
 εγωω ἵμαωω ἁπλωσ ζοχζεχ νιβεν ετοϋ-
 ναραουω ἔρωου ἵχε νιωηρι ἵτε νιρωμι
 ογοζ ἵτογωω ἔπωωι ζαροι βεν πεκραν ωα
 ρ ἵσοπ χε φ† ἵγεωργιος ἁριβονῶιν ἔρον
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 μαρτυριον βεν πεκραν ἱῆ ογχωμ ἵνωω
 ἔβολ βεν νεκβici νεν νεκᾶγων ἵτεϋτηιϋ
 ἔ†εκκλησια βεν πεκραν †насбай ἵπεϋραν 15
 ἔπχωμ ἵπωνῆ ογοζ ἵταῶρεϋωωπι βεν οϋ-
 μα ἵνοϋωτ νεμακ βεν ταμετοϋρο ωα ἔνεζ
 φῆ εῶνα† ἵοϋπροσφορα ἱῆ οϋᾶπαρχη ἔ†εκ-
 κλησια βεν πεκραν ἱῆ ἵτεϋτεμμο ἵνοϋζηκι
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 εϋνηοϋ ζαροι βεν οϋραωι φῆ εῶνα† ἵπεκραν
 ἔπεϋωηρι βεν οϋназ† наῶωτ¹ ἵποϋζητ

¹) Sic; read †наῶωτ.

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πῶν ὁ γὼς ἀρεῖαι ἵπερραν νὲμ νῖωρπ-
 ἱμῖσι ψα ἔνεξ οὖος ἀρερε ἱαρελῆ τῆρς
 ἵτε τφε νὲμ νῖταγμα ἵτε νη εῶγαν τζεμ-
 σογ ζῖχεν πῆρονος οὖος ἵτογερψαι νὲμαρ
 ἕεν ἱλῆμ ἵτε τφε μὲνεσκα ναι ἅ ζανμονμὲν 5

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 νὲμ ζανμοῦνζωογ εἶω ἱμαῶ οὖος
 νῖμῃ εἶοζι ἔρατογ νὲμ νῖκεματοι ἀγφωτ
 ἔβογν ἔτβακῖ πασῖνκρατωρ δε πῖωκ ἵτε
 πᾶριος γεωργιος ναρὸζι ἔρατq σαβολ ἕατεν 10
 πῖωμα ἵτε περῶ οὖος ναρῖμι ἔροq πε
 οὖος ἵπε ζλι ἱμοῦνζωογ οὔδε χοσεμ ὡπι
 ἕεν πῖμα ἔρε πῖωμα ἱπιῶμῃ ἵβῆτq ἀλλὰ
 νारे πῖμα τῆρς οἱ ἵνογῶνι οὖος ἅ πῖκε β.
 ἵναλογ ἵτε πᾶριος γεωργιος εἶχῃ ἕεν 15
 ἱβακῖ ἀγῖ ψα πῖκεογαι ἵψῆρ ἵτωογ εἶ-
 σαβολ ἱπῖωμα ἱπογῶ εἶρῖμι εἶαῖναγ
 ἔπογῶ χε ἀγῶλι ἵτεγὰφε οὖος παῖ ρῆτ
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 ρῶι ἱμαῶ οὖος ἀγῶμῃ ἵτεγὰφε εῶγαν
 ἔβογν ἔπερῖωμα εἶσμαρῶογτ οὖος ἀστῶμῃ
 ἔροq ζωε ἱσεκ ἱπογῶχε ἔβολ ἔπῆρῖ
 οὔδε πῖμῃνι ἵτε ἱπενσῃῖ ἱπερῖωπι ἵβῆτq 25
 ζολωε οὖος πεχε νερεβῖαῖκ ἵνογερῃογ χε
 τεῖναζῖτ ἕεν οὔμεῶμῃ χε ἅ φῖ ὡπ ἔροq
 ἵπενῶ οὖος σαχῖ νῖβεν ἔταρῶτογ ναρ
 ρῖναχοκογ ναρ ἔβολ ἵκαλωε λοιπον ἀγῶλο
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 ΣΤΡΑΤΕΥΜΑ ΕΡΘΕΩΡΙΝ ΝΜΟΟΥ ΝΖΟ ΟΥΕ (sic¹)

1) Read ΟΥΒΕ.

20 ΟΥΟΣ ΔΙΝΑΥ ΕΡΟQ ΝΚΕCΟΠ ΉΕΝ ΤΕΓΕΚ-
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 ΛΜΗΝ

fol. 172 obverse.

† ΉΕΝ ΠΡΑΝ ΝΠΕΝ¹
 ΟC ΙΗC ΠΧC ΑΓΩΩΠΙ ΝΧΕ 15
 ΠΑΙ ΛΓΑΘΟΝ ΝΩΕΝΕΡΦΜΕΓΙ
 ΝΤΕ ΠΑΙ ΧΩΜ ΕΒΟΛ ΖΙΤΟΟΤΟΥ
 ΝΝΕΝΜΑΙΝΟΥ† ΝCΗΟΥ ΝΜΑΙ
 ΑΓΑΠΕ ΠΙΔΙΑΚΟΝ ΠΕΤΡΟC ΕΝΕ.....
 ΠΙ†ΑΚΟΝ ΚΕΛΛΟΥΧΝΕΜΝΟΥΩΗ[ΡΙ ΝΠΝΑΤΙΚ](?)ΟΝ 20
 ΑΥΩΟΦΓ ΕΒΟΛ ΉΕΝ ΠΟΥΗΙCΙ ΝΜ[ΗΙ ΑΥΤΗΙΓ](?)
 ΕΒΟΥΝ Ε†ΑΚΙΑ ΝΕΚΛΗCΙΑ ΕΤΕ
 ΜΙΧΑΗΛ ΝΤΕ †ΧΕΦΡΟΝΕ Ή
 ΕΥΩΕΝΕΡΦΜΕΓΙ ΝΩΟΥ ΝΕΜ ΝΟΥΙΟ†
 ††ΖΟ ΕΒΟΝ ΝΙΒΕΝ ΕΘΑΩΩ ΝΉΗΤΓ ΙΕ ΝΗ 25
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 ΝΤΩΟΥ ΝΤΕ ΠΟC ΕΡΠΕΡΝΑΙ ΝΝΙΩ† ΝΕΜ[ΑΥ]

1) This and the following 17 lines are written below the last lines of the text.

ΚΕ ΝΗ ΕΤ[ΑΥCΙΝΙ](?) ΕΒΟΛ ἸΝΤΩΟΥ ΤΕ ΠΩC †Μ
 ΤΟΝ ἸΝΟΥΨΙΧΗ ΤΕΡΡΟΘΒΟΥ ΉΕΝ ΚΕΝQ
 ΝΕΝΙΟ† ΕΘΟΥΔΒ ΑΥΡΑ[ΖΑΜ ΝΕΜ ΙCΑΑΚ]
 ΝΕΜ ΙΑ[ΚΩΒ]

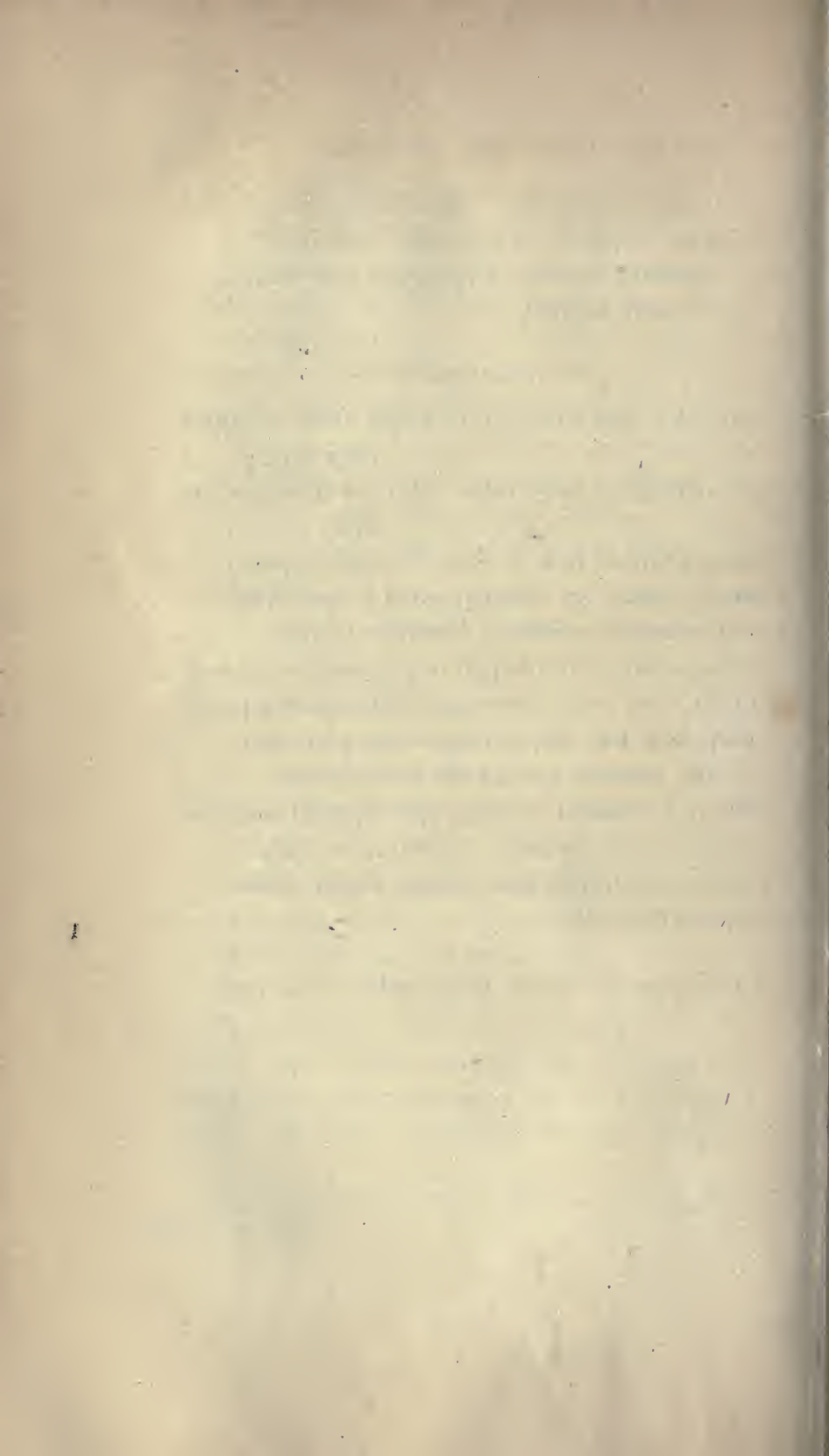
fol. 172 reverse.

5

CTPC ΠΩC Φ† ἸΝΤΕ ΝΙΧΟΜ ΠΗ ΕΤΉΕΝ ΚΕΝQ ἸΠΕΡΙΩΤ
 ἸΛ[ΓΑΘΟC]¹
 ΠΗ ΕΡΕ ΝΕΦΑΖΩΡ ΜΕΖ ἸΝΝΑΙ ΝΕΜ ΜΕΤΩΕΝΖΗΤ ΠΗ
 ΕΤΧ

COMC ἸΝCΗΟΥ ΝΙΒΕΝ ἸΝCΑ ΘΜΕΔΑΝΙΑ ἸΝΠΙΡΕΦΕΡΝΟΒΙ 10
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 [ΤΑC]ΘΟQ ΤΕQΩΝΉ ΤΕΝΤΩΒΖ ἸΤΕΚΜΕΤΑΓΑΘΟC
 [Φ†] ΠΙΜΑΙΡΩ[ΜΙ] ΖΙΤΕΝ ΝΙ†ΖΟ ἸΝΤΕ ΠΙΔΡΙΟC ΓΕΩΡΓΙΟC
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 ΧΡΟΝΟΝ ΜΑΡΤΥΡΟ ΧΩΒ. 20

¹) These lines are written in the middle of the page.



FRAGMENTS OF A SAHIDIC VERSION

OF THE

MARTYRDOM OF SAINT GEORGE.

THE HISTORY OF THE

REIGN OF

Fragment A.

[Codex Borgianus CLII.]

page 12. ΔΘΑΝΑΣΙΟΣ¹ ΔΕ ΑΡΧΙ ΝΟΥΑΠΟΤ ΜΜΟΥΝΩΡΩ
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1) For the memphitic version of this fragment see page 8,
 line 15.

2) Memphitic version, p. 9.

ἡΤΑΨΥΧΗ· ΑΥΩ ΝΓ† ΝΑΪ ἡΤΕCΦΡΑΓΙC· ΕΤΖΜ
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1) Memphitic version, p. 10.

2) Memphitic version, p. 11.

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¹) Memphitic version, p. 12.

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1) A later hand has written on the margin the Arabic equivalent of this word; سرقوا

2) Memphitic version, p. 13.

τηρε· ψυχῃ nim ἡταγπιστεγὲ ἐπχοεic· ἡπε-
 ροογ· ἐτεῖμαγ εὔναρ μααβ ψic ἡωε επc-
 ταιογ ψite ἡψυχῃ. ἀρκελεγε ἡδι πῆρο δα-
 διᾶνος ἐτρεγχιτογ¹ ἡβολ ἡτπολιc ἡσερα
 ἡμοογ· ἐρεν μαῖχαῖε· ἡσεααγ ἡμῆτ ἡταγμα·
 ἡσεροτβογ ἡν ἡτσηε. ἀγὼ ἡτειρε ἀσχωκ
 ἐβολ ἡδι τεγμартγριᾶ ἡν ογρομολογiᾶ ἐνα-
 νογc· ἡσογ μεντη ἡπεβοτ ἡωip· ἀγχι ἡνεγ-
 κлом· ἀγχιτογ εππαραдиcοc ἡν ογειρηνη·
 ἀγὼ σετωβ2 ἐχων ἡνον nei ρεφῆρνοβε ἡναεῖρῃ
 πεῖρρο πεχῶ.

Μῆῆσα naī ἀρκελεγε ἡδι δαδιᾶνος ετε πε
 δρακων ετῆῖ πνογν πε ετρεγεινε naγ
 ἡἡπετογααβ γεωpριoc· επβημα· ἀγὼ ἀρογε2-
 σαενε ετρεγεινε ἡογδλοб ἡπενιπε· ἡσεxто
 ἐχωγ ἡπαιкаιος. μῆῆσωc ἡσεεине ἡογδαλαεῖτ
 ἡσеноγχε ἐpοc ἡογтаεῖт εapοc· ωαντες-
 вpвῖ· ἡсеоγων ἡτεγтаπpo ἡν ογᾶχω ἡπενιπε·
 ἡсеωоγe таεῖт εεpαῖ ἐρωγ. μῆῆσωc δε on
 ἀρκελεγὲ ετρεγβολγ ἐβολ ἡν ἡπενιπε ἡсе-
 оγт ἡεῖειβῖт ἐ[т]εγᾶπε. ἀρογaεcаεne δε
 on ετρεγεινε ἡογноб ἡωne· ἡсеωῑτωωтῑ
 ἡсеоγaεῖт εεpαῖ ἐχῇ τεγᾶπε ἡсеорᾶ ἡмоγ·
 ἡн ογтаεῖт· ἀγὼ ἡсекоpкῖ ἡπωne. ἡн ογμα
 еγскῖкωp ἐпесчт· εωcте ἡте neγμεлoc noγ2
 ἐβολ ἡνεγῆρηγ· ἡтереγqi δε εεpαῖ εα ἡке (sic)
 вacанoc. ἡн ογμῆтxωōpe· ἐpe πωne оγῑ
 ἐχῇ τεγᾶπε· ωa πεγмок2. ἀρκελεγὲ ετρεγ-

1) This word has been written on the margin by a later hand.

ΛΩΤΩ ΕΞΡΑΪ ΝΣΑΧΩΩ· ΝΣΕΖΩΚ ΜΜΟΩ. ΠΔΙΚΑΙΟΣ
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 ΝΣΕΝΟΥΧΕ ΕΖΟΥΝ ΕΡΟC ΜΠΔΙΚΑΙΟC. ΑΩ
 ΑΩΚΕΛΕΥΕ ΕΤΡΕΥΚΩΤΕ ΝΖΝΖΟΜΝΤ ΜΝ ΖΕΝ-
 ΜΑΝΓΑΝΟΝ. ΖΩCΤΕ ΝΤΕ ΝΕΩΜΕΛΟC ΕΤΖΙΖΟΥΝ
 ΩΩ ΕΒΟΛ ΝΘΕ ΝΟΥΧΝΟΟΥ ΜΠΩΩΜ. ΝΤΕΡΕΩΩΕΙ 10
 ΔΕ ΖΑ ΤΚΕΒΑCΑΝΟC (sic) ΖΝ ΟΥΜΝΤΧΩΩΡΕ. ΑΩΚΕ-
 ΛΕΥΕ ΕΤΡΕΥΧΙΤΩ ΕΠΕΩΤΕΚΟ· ΝΣΕ ΝΟΧΩ ΕΒΟΛ·
 ΩΑΝΤΕΩΜΩΩΤΩ ΧΕ ΖΝΑΩ ΝΚΟΛΑCΙC· ΩΝΑ
 ΑΝΖΑΛΙCΚΕ ΜΠCΑ ΝΤΕΩΜΝΤΒΩΡΡΕ. Α ΠΧΟΕΙC ΔΕ
 ΟΥΩΝΖ ΕΡΟΩ ΖΝ ΤΕΩΩΗ ΕΤΜΜΑΩ ΠΕΧΑΩ ΝΑΩ 15
 ΧΕ ΤΩΚ ΜΜΟΚ ΓΕΩΡΓΙΟC ΑΝΟΚ ΓΑΡ ΤΩΟΠ
 ΝΜΜΑΚ. ΕΙC ΖΗΝΤΕ ΑΚΜΟΥ ΜΠΩΟΡΠ ΝCΟΠ
 ΑΪΤΟΥΝΟCΚ ΠΜΕΖΩΤΟΟΥ ΔΕ [Ν]CΟΠ ΤΝΗΩ
 [Ε]ΡΟΚ ΖΙΧΝ ΝΕ[Κ]ΛΟΔΕ. ΤΑ ΧΙ [Ν]ΤΠΑΡΑ-
 ΘΗΚΗ [ΝΤΑΙ] ΒΑΛΩΟΥ [ΕΡΟΚ ΕΤΕ ΠΕΚ] CΩΜΑ 20
 [ΜΝ ΤΕΚ] ΨΥΧΗ ΤΕ. ΤΕΚΜΑΡΤΩΡΙΑ ΓΑΡ ΝΑ-
 ΩΩΠΕ ΕCΤCΟΕΙΤ ΖΝ ΜΜΝΤΕΡΩΟΥ ΝCΑΩΩΕ
 ΝΡΟΜΠΕ· ΒΜΒΟΜ ΤΕΝΟΥ· ΑΩ ΝΡΤΜΒΩΛ ΕΒΟΛ·
 ΑΩ Α ΠΧΟΕΙC ΑCΠΑΖΕ ΜΜΟΩ. ΑΩΒΩΚ ΕΞΡΑΪ
 ΜΠΗΩΕ ΜΝ ΝΕΩΑΓΓΕΛΟC. ΝΤΕΡΕ² ΖΤΟΟΥΕ ΔΕ 25
 ΩΩΠΕ· ΑΩΚΕΛΕΥΕ ΕΤΡΕΥΕΙΝΕ ΜΜΟΩ ΕΠΒΗΜΑ.
 ΠΕΧΑΩ ΝΑΩ ΝΒΙ ΠΡΡΟ ΜΑΓΝΕΝΤΙΟC ΧΕ ΓΕΩΡΓΙΟC

1) Memphitic version, p. 14.

2) Memphitic version, p. 15.

†ΑΙΤΙ ΜΟΚ ΝΟΥΑΪΤΗΜΑ [ΧΕ] ΝΝΕΚΡΜΑΓΙΑ
 [Ν]ΖΗΤΩ ΩΕ ΠΑ ΧΟΕΙΣ ΠΡΡΟ [ΜΝ ΠΕ]ΩΒΕ [Ν]ΝΟΥ-
 ΤΕ· ΜΝ ΤΑΡΤΕΜΙΣ ΤΜΑΑΥ ΝΗΝΟΥΤΕ ΤΗΡΟΥ †ΝΑ-
 ΠΙΣΤΕΥΕ ΕΠΕΚΝΟΥΤΕ. ΠΕΧΑΩ ΧΕ ΑΧΙ ΠΕΤΕΚΟΥ-
 ΑΩΩ ΠΕΧΑΩ ΝΒΙ ΜΑΓΝΕΝΤΙΟΣ ΧΕ ΕΙΣ ΖΗΗΤΕ 5
 СΕΖΑΖΤΗΝ ΝΒΙ ΜΕΝΤΑΩΤΕ ΝΘΡΟΝΟΣ ΑΥΩ ΠΟΥΑ
 ΠΟΥΑ ΝΝΕΘΡΟΝΟΣ ΕΩΤΗΩ ΖΗ ΖΕΝΠΟΒΕ ΝΩΕ.
 ΖΟΪΝΕ ΜΕΝ ΕΒΟΛ ΝΖΗΤΟΥ· ΖΗΕΒΟΛΖΗ ΖΕΝ-
 ΩΗΝ ΝΡΕΩ†ΚΑΡΠΟΣ. ΖΗΚΟΟΥΕ ΔΕ ΟΝ ΝΖΗΤΟΥ
 ΕΥΟ ΝΑΤΚΑΡΠΟΣ ΕΩΩΠΕ ΕΥΩΑΝΒΩΛ ΕΒΟΛ ΝΒΙ 10
 ΠΜΗΝΤΑΩΤΕ ΝΘΡΟΝΟΣ· ΖΙΤΗ ΝΕΚΩΛΗΛ ΝΤΕ ΜΠΟΒΕ
 ΕΤΖΙΩΟΥ· ΧΙΝΟΥΝΕ ΕΒΟΛ ΑΥΩ ΝΣΕ†ΚΑΡΠΟΣ
 ΕΩΠΗΖ ΕΒΟΛ ΑΥΩ ΝΑΤΚΑΡΠΟΣ ΝΣΕΩ ΕΥΟ
 ΝΑΤΚΑΡΠΟΣ· ΤΗΝΑΠΙΣΤΕΥΕ ΕΠΕΚΝΟΥΤΕ. ΠΠΕΤ-
 ΟΥΑΑΒ ΔΕ ΝΑΜΕ ΕΤΤΑΪΗΥ ΓΕΩΡΓΙΟΣ· ΑΩΚΩΛΧ 15
 ΝΝΕΩΠΑΤ· ΑΩΩΛΗΛ ΝΑ ΟΥΝΟΥ СЕНТЕ· ΖΩСТΕ
 ΝΤΕ ΠΑΗΡ ΩΩΠΕ· ΖΗ ΟΥΝΟΒ ΝΩΤΟΡΤΡ· ΑΥΩ
 ΑΥΝΟΒ ΝΚΗΤΟ ΩΩΠΕ ΚΑΤΑ ΘΕ ΝΤΑΩΩΠΕ
 ΜΠΝΑΥ ΝΤΑΩΤΩΟΥΝ ΕΒΟΛΖΗ ΝΕΤΜΟΟΥΤ. ΑΥΩ
 ΝΤΕΥΝΟΥ Α ΠΜΗΝΤΑΩΤΕ ΝΘΡΟΝΟΣ ΒΩΛ ΕΒΟΛ 20
 ΖΙΤΗ ΤΒΟМ ΜΠΗΝΟΥΤΕ. Α ΝΠΟΔΒΕ ΝΩΕ ΧΙΝΟΥΝΕ
 ΕΒΟΛ ΑΥΩΩΠΕ ΝΡΕΩ†ΚΑΡΠΟΣ ΕΩΠΗΖ. ΝΕ ΜΗΚΑΡ-
 ΠΟΣ ΖΙΩΟΥ ΒΕ ΑΥΩ ΕΥΟ ΝΑΤΚΑΡΠΟΣ ΝΤΕ-
 ΡΕΩΝΑΥ ΔΕ ΝΒΙ ΠΡΡΟ ΠΕΧΑΩ ΧΕ ΝΤΚ ΟΥ ΝΟΒ
 ΖΗΡΑΚΛΗΣ ΧΕ ΖΗ ΝΚΕΩΕ ΕΤΩΟΥΩΔΥ ΑΚΟΥΕΝΖ 25
 ΤΕΚΒΟМ ΕΒΟΛ¹ ΝΖΗΤΟΥ. ΓΕΩΡΓΙΟΣ ΖΩΩ †СООУΝ
 ΧΕ ΕΙΝ[Α]ΤΑΚΟΥ ΝΑΩ ΝΖ[Ε]· ΑΩΚΕΛΕΥΕ ΕΤΡΕ[Υ]-
 ТАМΙΟ ΝΟΥΝ[ΟБ] ΝΒΑΩΟΥΡ ΝΣΕ[ΩΑΑΤΩ] ΖΗ

¹) Memphitic version, p. 16.

TEPMHTE ÑCEAAQ ÑW CNAΓ AYW¹. TE
 ΘΕ ÑΤΑQ† ÑΠΕQΠÑ.

MÑÑCWC ΔΕ ON AQOYEPCAZNE ETPEYEINE ÑOY-
 NOB ÑXAXXION (sic). ÑCENOY XE EPRAÏ ÈPOQ
 ÑÌMELOC ÑΠΔΙΚΑΙOC. MÑ OYTAZT ÑCECAZTE 5
 ZAPOQ ZA ΠEXAXXION (sic) MÑ OYΛAMXATÏ
 MÑ OYOT. MÑ OYAMPHEE WANTEQBVBÏ NEQNHX
 WLIB ÈBOL NAMEHTH ÑMAΛZE. ÑZYΠEPHTHC ΔE
 NAÏ ETCAZTE ZA ΠEXAXXION (sic) AYΠOT

ÈΠOYÈ. ÑTEPOYÏMEWBMBOM ÈQI ÈZPAÏ ZA- 10
 ÑTEΛTILE. ETQWBÈ ÈZPAÏ ZÌ ΠEXAXXION (sic)
 ETEQWOOΠ ÑZHHTQ [AYTAME ΠÏPO XE Ì ΠITAI-
 POROC POKZ MΠTHPQ AQOYAZCAZNE ÑCETOMCQ
 ÑΠKAZ MÑ ΠEXAXXION (sic). ETEQWOOΠ ÑZHHTQ]²
 XEKAC ÑNE NEXPICTIÀNOC ZE ÈPOQ ÑCEQI 15
 ÈBOL ZÌ NEQMELOC. ÑCECMINE ÑOYMAPTYPION
 ÈPOQ. EYBHK ΔE ETAME ΠÏPO. AYNOB ΔE
 ÑWTOPTÏ ΔE WΠE. ZWCTE ÑTE TΠE PÏKAKE
 ÑCETÌPOYÒEIN ÑBÌ ÑCIOY. NE Ì ΠXOEIC GAP
 EI ÈΠECHT. MÑ NEQAPTELOC ÈXÌ ΠEXAXXION 20

(sic) EQXW ÑMOC XE ÌNOK³ ΠE ΠNOYTE ÑTAQ-
 TOYNEC ΛAZAPOC. ÈBOL ZÌ NETMOOYT. ÑTOK
 ZOWK Ò ΓEWPPIOC †XW ÑMOC NAK XE ÌMOY
 ÈBOL ZÌ ΠEXAXXION (sic) ÑΓAZEPATK ÈXÌ
 NEKOYÈPHTE ÈMÑAAAY ÑTAKO WOOΠ ÑZHHTK. 25
 AYW ÑTEYNOY AQTWOYÑ ÈBOL ZÌ NETMOOYT

1) The page ends here.

2) The words enclosed by

brackets have been written on the margin by a later hand.

3) Memphitic version, p. 17, l. 4.

ἡδὶ ἡμαρτύρος ἐτοῦααβ γεωργίος· ζωσ
 ἡπε λααγ ἡπεθοογ ὡπε ἡμογ ἐπτηρῆ.
 πεχε ἡχοεῖς ναγ χε γεωργίος οὐν οὐνοῦ
 ἡραῶε ὡοπ γὴν τπε· ἡπεμτο ἐβολ ἡναργελοσ
 ἔχῃ πεκλῶν. ἀνοκ δε ον ττηγ ὡροκ ριχὴν 5
 πεκλοῦλε τατῶομ νακ· ἡθε ἡαβραζαμ μὴ
 ἰσακ μὴ ἰακωβ νακκληρονομος δὴδῶμ αὐὼ
 ἡῖχρο· ἀνοκ γαρ τῶοπ ἡἡμακ. πχοεῖς
 δε ἰς αὐβωκ ἐζραῖ ἡπηγὲ μὴ νεφαρτελοσ.
 μὴἡσως δε ον νεταζερατογ ἐτσαγτε γα 10
 πεχαλχιον ἡτερογναγ ἐπενταρῶπε· αὐπωτ
 αὐταμε πῖρο χε γεωργίος· πεντακνοχὲ ἐπε-
 χαλκιον· εἰς γῆντε τενογ ἐφτςβω γὴν τῆολις.
 αὐω αὐκελεγὲ ἐτρεγῆτῆ ναγ.¹

. 15
 page ?
 col. I. γεωργίος ταμογ ἐρογ αὐβῖνε ἡἡνογβ εὐκη
 ἐζραῖ αὐχίτογ ἐζογν ἐπτοπος. πρῶμε δε
 ἡταρῶρῆ ἡνογχ ἡτερε παλῖμονιον κλαγ
 ἡογκογῖ αὐω ἐβολ χε ἡνογτε ἡἡγαριος
 γεωργίος κω ναι ἐβολ· αὐὼ αὐζομολογεῖ 20
 ἡπερνοβε ἡπεμτο ἐβολ ἡογον μῖμ ἡ πῖογτε
 ὡνεεστηγ γαρογ αὐνεχ παλῖμονιον ἐβολ
 ἡζητγ· ἡτερε πογχαῖ δε ὡπε ναγ πεχαγ
 ἡτερςεῖμε χε αἰρνοβε ἐπῖογτε ἡἡγαριος
 γεωργίος τενογ βε τῶογν ἡτεβωκ ἐπενῆ 25
 ἡτεσῖνε ἡἡνογβ ἡπτ[οπο]ς. παν²

page ?
 col. II.
 κων

¹) The page ends here.

²) The column ends here.

NOBE
 ΝΑΨ ἸΒΙ ΤΕΨΣΙΜΕ ΧΕ ΧΙΝΧΨΟΨΝΣΑΨ ΑΨΡΩΜΕ
 ΧΕ ΓΕΩΡΓΙΟΣ ΕΙΝΕ ΝΑΨ ἸΠΕΚΖΟΥΡ· ΑΨΨΝΑΨ
 ἸΝΝΟΥΒ. ΑΨΩ ΟΨΡΩΜΕ ΠΕ ἸΟΥΟΒΩ ἸΚΑΡΟΥΣ.
 ἸΝΟΚ ΔΕ ΑΨΜΟΟΨΕ ΝΨΜΑΨ ΨΑΖΟΥΝ ΕΨΤΟΠΟΣ. 5
 ΑΨΩ ΑΨΛΟ ΕΙΝΑΨ ΕΨΡΟΨ. ΠΡΩΜΕ ΔΕ ΑΨΕΙΜΕ
 ΧΕ ἸΖΑΓΙΟΣ ΓΕΩΡΓΙΟΣ ΠΕ ΑΨΩ ΑΨΨἸΖΜΟΤ
 ἸΤΜ ΠΝΟΥΤΕ ΕΨΜ ΠΕΖΜΟΤ ἸΤΑΨΤΑΖΟΨ ΜἸ ΘΕ
 ἸΤΑΨΟΥΧΑΨ ΕΨΟΛ ΖΜ ἸΔΑΙΜΟΝΙΟΝ. ΑΨΩ ΝΕΨ-
 ΨΟΟΠ ΖΜ ΠΤΟΠΟΣ ἸἸΖΑΓΙΟΣ ΓΕΩΡΓΙΟΣ ΕΨΔΙΑ- 10
 ΚΟΝΕΙ ΝΑΨ ΨΑ ΠΕΖΟ[ΟΥ] ἸΠΕΨ [ΒΙΟΣ] . . .
 [ΨΠ]ΗΡΕ
 ΗΠΕ
 ἸΜΟΟΥ. ΑΨΨΩΠΕ ΖΜ ΠΤΟΠΟΣ ἸἸΖΑΓΙΟΣ ΓΕΩΡ- 15
 ΡΙΟΣ ΖΩΣΤΕ ἸΤΕ ΠΕΨΣΟΕΙΤ ΠΩΖ ΨΑ ΝΕΧΩΡΑ
 ΤΗΡΟΥ ΕΤΒΕ ἸΒΟΜ ΕΤΨΟΟΠ ἸΖΗΤΨ. ΝΕΤΨΩΝΕ
 ἸΨΤΑΛΒΟ ἸΜΟΟΥ ἸΔΑΙΜΟΝΙΟΝ ἸΨΝΟΥΧΕ ἸΜΟΟΥ
 ΕΨΟΛ. ΑΨΕΙ ΨΑΡΟΨ ἸΒΙ ΝΨΡΩΟΥ ΜΝ ἸΚΩΜΗΣ.
 ΑΨΠΑΖΤΟΥ ΑΨΧΙΣΜΟΥ ΖΜ ΠΕΨΤΟΠΟΣ ΕΤΟΥΔΑΒ 20
 ΑΨΕΙΝΕ ΝΑΨ ἸΖΝΔΩΡΟΝ. ΖΟΙΝΕ ΑΨΤΑΜΙΟ ἸΖΝ-
 ΖΙΚΟΝ ἸΝΟΥΒ ΑΨΤΑΖΟΥΨ ΠΕΨΤΟΠΟΣ
 ΖΜ ΚΟΟΥΕ ΔΕ ΑΨΤΑΜΙΔ ἸΖΝΛΙΜΗΝ ἸΝΟΥΒ. ΜἸ
 ΖΕΝΚΥΜΕΛΙΟΝ ΜἸ ΖΝΕΥΑΓΓΕΛΙΟΝ ΕΨΡἸΜΕΕΨΕ
 ἸΝΕΨΨΗΡΕ. ΑΨΩ ΝΕΡΕ ἸΖΑΓΙΟΣ ΓΕΩΡΓΙΟΣ· 25
 ΧΙΖΜΟΤ ΕΖΡΑΨ ΕΨΧΟΥ ἸΝΑΖΡΜ ΠΝΟΥΤΕ. ΑΨΩ
 Ἰ ΠΕΧ̄ ΨΝΑΨ ἸΠΕΙ ΚΕΝΟΒ ἸΖΜΟΤ· ἸΘΕ ἸΤΑΨΩΡΚ
 ΝΑΨ ΕΨΧΩ ἸΜΟΣ ΧΕ ΑΨΩΡΚ ἸΜΟΨ ἸΜΙΝ ἸΜΟΨ·
 ΧΕ ΡΩΜΕ ΝΙΜ ΕΤΨΟΟΠ ΖΜ ΟΨΔΝΑΓΚΗ ΜἸ ΠΙ-
 ΡΑΣΜΟΣ ΝΙΜ· ΕΨΨΑΝΩΨ ΕΖΡΑΨ ΕΨΟΨ ΖΜ ΠΕΨΖΗΤ 30

page ?
 col. I.

page ?
 col. II.

page ?
 col. I. 5
 τηρὴ νεφχοος xe πνοῦτε ἡπζαριος γεωργιος
 βοῦθει ἐροῖ. †ναναζμοῦ ἐβολ ζὴν πιασμοc
 nim· μὴ ἀναγκη nim ειc ναῖ μεν ἀνχοοῦ
 ετβηητκ ὦ ἡμαρτῦρος ἡπεχ̄c αὔω ἡχωωρε
 ἡδῦνατος· πεντα πνοῦτε †ταειδὸ ναq ζὴν
 тπε αὔω ζιχὴν ἡκαζ· τῆcоп̄c ἡμοκ ἀριπρεc-
 βευε εζραῖ ἐχων ἡναζρὴν πεντακμεριτq
 πεχ̄c νεqωενεζηтq ζарон. νεqαγζane ἡнен-
 cωω, μὴ ненгенима. ἡqcaῶ ἡp[ω]με
 page ?
 col. II. 10
 νεq†бom ἡηтβnooye αὔω νεqζωтῇ нῆman
 ἡπεqна· μὴ τεqагапи zi oycоп. ἡqci ἡмаῦ
 ἡнизice· μὴ πιπολγμοc ἐβολ ζιχων. αὔω
 неррwoy μὴ νεζoycià μὴ наpхων μὴ не-
 критс· ἐтаpχει ἐχων. ἡqaaῦ ἡгyμεpoc ἐзоῦн
 ἐπεqπласма ετοῦαав· αὔω ἡq† наn ἡгнoу-
 oειω ἡειрhникон· xe τῆcоoyн xe oγῆбom
 page ?
 col. I. 15
 ἡмоκ ἐπpесв[ευе εз]paῖ ἐχων [ἡ]тῇ тexapic
 μὴ тῆηтmaῖpωme ἡпенchoeic ic πεχ̄c παῖ
 ἐβολ ziтоδтq ἐpe пeooy μὴ птаειд· μὴ те-
 пpоскyнеcic ἡpeпei наq μὴ пeqειωт ἡага-
 θoc μὴ пeпῆā ετοῦαав· ἡpeqтанзо мῆтћpq
 αὔω ἡгоmоoyciон· тeноу мен αὔω ἡoγδeиω
 nim αὔω ѡа наiων тћpoy ἡнаiων гамнн.
20

acxωk ἐ[βολ ἡб]i тмаpтῦria [μὴ ἡбom] 25
 ἡпζaριoc [γεωργιος] ζὴν oγeιpῆнн [ἡтe]
 πноῦτε гaгaмнн (sic) ip мпа

col. II. p?

εγω ελαχ στεφανος και ιωαννης αδελφου 30

γραψα ἀριπενμεεγε· πῶς τῷ πεῖχῳ ἐφεςμοῦ
 ἀγὼ νεφζαρεζ ἐπῶνς μὴ πταζο ἐρατῇ
 ἡπαπα ιακωβ πῶγ ἡπαρχηπαπα ληγς μὴ
 κοῦλβαν ἀποχωριον ὡμιν πανος κε ἡτοῦ
 ἀρῆι προοῦγ ἡπειχωμε ἡζυπομνημα ἡπι- 5
 ζαριος γεωργιος ζα πογχαῖ ἡτεφψγχη κε
 κας ἐρε πζαριος γεωργιος ναχιζμοτ ἐχωῖ
 ἡναζρῆ πρρο πεῖχῳ ἡτόγχοῖ ζῆ παιδιων
 ἡπομηρον ἀγὼ ἡῖῖναῖ ἡοῦμερος μὴ οὔ
 κληρος μὴ νετοῦααβ τηροῦ ζῆ πκελιων 10
 ετνηγ [ζαμην].

Fragment B.

- ΜΕ. ΜΟΥΤΕ¹ ἔροϋ χε ασηρ· αἰνοσχὲ ἐβολ ἰμμαγ
 col. I. ἰβι ἰζγπηρετης αἰκοτοῦ επесит. αἰογὲ δε
 ἐβολ ἰπτοοῦ ἰογσταδιον. αἰὼ ἰτεγνοῦ
 εις οἰνοβ ἰζροῦμ πε αἰωπε· ζωστε ετρεῖ-
 τοοῦ τηρὲ νοει. αἰὼ ἰ παοεις ει² ζιχῖν 5
 νεκλοολε· αἰμοῦτε ἐρεωργιος εἰχω ἰμοc
 ναῖ· χε ὦ παcωτп ἰζμζαλ τωοῦν εζραῖ
 ζιχῖν ἰκαζ. ζῖν τεγνοῦ δε ἐτῖμμαγ αἰτωοῦν
 col. II. ἰβι ἰππετοῦααβ γεωργιος ἐβολζῖν νετμοοῦ.
 αἰπωτ ζιπαζοῦ ἰνζγπερετης αἰσιωκακ ἐβολ 10
 χε ὦ νητῖν ἰογκοῦ. ἰζγπηρετης δε ἰτεροῦ-
 cωτῖν ἐτερcμн αἰκοτοῦ ἐπαζοῦ· αἰὼ ἰτε-
 роῦναγ εππετοῦααβ γεωργιος· εἰπнт ζιπαζοῦ
 ἰμοοῦ εἰσιωκακ ἐβολ· αἰζε ζα νεῖ οὔερнте
 εἰχω ἰμοc χε ὦ пенмерит νεῖωт ετтаειнγ 15
 αἰὼ ἰζμζαλ ἰπпоῦτε ζῖν οὔμε· ма нан
 ζωων ἰтесфрaгic εтζῖν пex̄c ic· αἰὼ ἰτεγ-
 ноῦ αἰμοοῦ οὔωνζ ἐβολζι ζῖν ἰπῖκαιος
 qвaптeиζε ἰμοοῦ επραν ἰπεῖωт мн ἰωнpe
 μῤ. 20
 col. I. мн пе пнā ἐτοῦααβ. ἰματοῖ δε ἰтаγχοοῦ-

1) Memphitic version, p. 24, l. 24.

2) Memphitic version, p. 25.

COY ÌΒΙ ΝΕΡΡΩΟΥ. ÈΝΟΥΧΕ ÈΒΟΛ ÌΠCΩΜΑ
ÌΠΠΕΤΟΥΛΑΒ ΓΕΩΡΓΙΟΣ. ΠΕΓΛΗΓΩΝ· ΜΗ ÌΚΛΗ-
ΓΑΤΙΟΣ ΜΗ ΛΑΝΑΣΙΔΡΙΟΣ ΜΗ ΜΑΝΔΡΙΔΝΟΣ ΝΤΕ-
ΡΟΥΓΡΕΙΔΕ ΨΑ ΠΡΡΟ ΑΥΧΙΩΚΑΚ ÈΒΟΛ ΕΥΧΩ
ÌΜΙΟΣ ΧΕ ΛΑΝΟΝ ΖΗΧΡΙCΤΙΔΝΟΣ ΠΑΡΡΗCΙΑ. ΠΡΡΟ 5

col. II. ΔΕ ΑΥΩΩΠΕ ΖΗ ΟΥΝΟΒ ÌΖΒΑ· ΑΥΚΕΛΕΥÈ ΧΕ
ÌΚΛΗΓΩΝ ΕΤΡΕΥΑΩΤÌ ÌCΑ ΧΩΦ. ΜΑΝΔΡΙΔΝΟΣ ΔΕ
ΜΗ ΛΑΝCΙΔΡΙΟΣ ΕΤΡΕΥΜΟΟΥΤΟΥ ΖΗ ΤCΗΦΕ.
ΑΥΩ ÌΚΛΗΓΑΔΙΟΣ ΕΤΡΕΥΝΟCÌ ΕΠΚΕΝΙΚΙΟΝ ΝΕΦ-
ΜΙΩΕ ΜΗ ΝΕΘΗΡΙΟΝ ΑΥΩ ÌΝΤΕΙΖΕ ΑΥΧΩΚ ÈΒΟΛ 10
ÌΝΤΕΥΜΑΡΤΥΡΙΔ ΖΗ ΟΥΖΟΜΟΛΟΓΙΔ ÈΝΑΝΟΥC
ÌΠΝΑΥ ÌCΠΨΙΤΕ ÌCΟΥΨΙC ÌΠΕΒΟΤ ΠΑΡΜΙΖΟΤ
ΖΗ ΟΥΕΙΡΗΝΗ ÌΤΕ ΠΝΟΥΤΕ ΖΑΜΗΝ.¹ ΕΙΤΑ ΜΗ-
ÌCΑ ΝΑÌ À ΠΡΡΟ ΜΟΥΤΕ ΕΠΖΑΓΙΟΣ ΓΕΩΡΓΙΟΣ
ΠΕΧΑΥ ΝΑΥ ΧΕ ΨΕ ΠΑΧΟΕΙC ΠΡΗ ΜΗ ÌΤΑΙ ΟΥ- 15
ΧΟΥΤ ΨΙC ÌΝΝΟΥΤΕ· ΑΥΩ ΤΑΡΤΗΜΙC ΤΜΑΥ
ÌΝΝΟΥΤΕ ΤΤCΟ ÈΡΟΚ ÌΘΕ ΝΟΥΩΗΡΕ ÌΜΕΡΙΤ.
ΔΜΟΥ² ΔΕ ΤΕΝΟΥΩ ΠΑΩΗΡΕ ΓΕΩΡΓΙΟΣ ÌΡ CΩΤÌ
ÌCΩÌ ΕΙΤÈΒΩ ΝΑΚ· ΕΠΕΤΕΩΩÈ ΠΕ ΝΓΤ ÌΠΕΚΟΥΟÌ
ÌΡ ΤΑΔΕ ΘΥCΙΔ ΕΖΡΑÌ ÌΠΑΠΟΛΛΩΝ ΠΕΤΤΟΥΧΟ 20

col. II. ÌΤΟΙΚΟΥΜΕΝΗ ΤΗΡC. ΠΕΧΕ ÌΠΠΕΤΟΥΛΑΒ ΝΑΥ ΧΕ
ÈΡΕ ΝΕΙ ΨΑΧΕ ΤΩΝ ΨΑ ΠΟΥ ΕΙC CΟ ÌΡΟΜΠΕ
ΕΚΒΑCΑΝΙΖΕ ÌΜΟÌ ÈΑΚΑΑΤ ÌΜΕΛΟC ΜΕΛΟC ÌΩΟ
ΜΗΤ ÌCΟΠ ÌΠΕΙCΩΤÌ ÈΝΕΙ ΨΑΧΕ ΕΤΖΟΛΒ
ÌΤΟΔΤΚ ÈΝΕΖ ÌCΑ ΠΟΥ. ΑΡΑ ΔΕ Ω ΠΡΡΟ Ì ΓCΟΟΥΝ 25
ΑΝ ΧΕ ÌΡΕΝΟC ÌΝΕΧΡΙCΤΙΔΝΟC ΜΕΥΕ ΨΜΟΥ-

¹) At the foot of this page, under the second column, is written in smaller letters ∴ ΠΜΕΖΔ ÌCΟΠ ÌΩΩ ∴

²) Memphitic version, p. 26.

τοῦ ἐνεῖς ἀλλὰ ἐψαγῶ εὔτογβε ἠψαχε
 ἐτοῦσῳ ἰμοοῦ ναγ. τανοῦ δε ακπροτρεπει
 ἰμοι ῖν ῖντολαγιά ἱναταλε ὅγσια εῖραϊ·
 ΜΗ. ΕΝΟΥ ἰπνοῦ ἰνοῦτε παπολλων. πῆρο δε
 col. I. αἰτπει ἐσὴ τεγὰπε. ππετοῦλαβ δε γεωργιος 5
 αἰμοσχὲ ἱσαβολ ἰμοῦ εἰσῳ ἰμος σε μεντε
 ἱγαλιλαιος σῦνηθιά ἱτμινε ἐτιπει ἐσὴ
 τεγὰπε εἰμητει ἱταταλε ὅγσια εῖραϊ ἠωροῖ
 ἱνεκνοῦτε. οὔεσαενε δε εἰρεγασφαλιζε
 ἰμοι. επῳε. επει δὴ ἂ περοοῦ οὔει νε αὔῳ 10
 ἂ πρη ρικε ἐρωτῇ ἀλλὰ σεκας εἰωαντωοῦν
 col. II. εἰτοοῦε ἐρε ἱμῳε τηρῳ σωοῦε ἂνοκ δε
 ζωωτ ἱταταλε ὅγσια εῖραϊ ἱηνοῦτε. πεσαῖ
 δε ἱπμαρτῦρος σε ἱνεσῳπι ὦ γεωργιος
 εἰρακωλαζε ἰμοκ ἱκε σοπ ἀλλὰ ἱκεσεῳε 15
 ἱταῖταλαγ νακ εἰσῳ ἱθε ἱνογειωτ εἰπαῖδεγῆ
 ἱπερῳηρε. τανοῦ δε αμοῦ ἱρ βοκ εἰοῦν¹
 ῳα ἱπαλλατιον ῳα τῆρω ἀλεξαντριά ἱρ
 ἱτον ἰμοκ ῳα ἱτοοῦε. ντεροῦχιτῆ δε ἐἰοῦν
 ῳα τῆρω ἀλεξαντριά αἰωταμ ἱπρο ἐροοῦ 20
 ΜΘ. αἰει ἐβολ ροῦε δε ἱτερεῳωπε αἰκωλῃ
 col. I. ἱνεῖπατ αἰῳληλ εἰσῳ ἱπει ψαλμος σε ἱμ
 πε πνοῦῶ ἱνοῦτε ἱθε ἱπεννοῦτε ἱτοκ πε
 πνοῦτε ἐτειρε ἱνειῳπηρε μαγααῖ. αὔῳ οη
 σε αἰροοῦ ἱγεθνος αἰσιε ἱεητ· ἀηλαος (sic) 25
 μελεταν ἱεηπετωογειτ· αἰαε εἰρατοῦ ἱδῖ
 νερρωοῦ ἱπκαε. αὔῳ ἱναρχων (sic) σωοῦε
 εἰμαῖνοῦωτ ἐτ οὔβε ἱχοεις μεν περῳρῶ· ντε-

1) Memphitic version, p. 27.

col. II. ρε ππετογaab δε γεωργιος ογὼ εφωληλ αφ†
 ἡπзамηη. πεxас naq ἡδι τῖρρω ἀλεξαν-
 τριὰ xε παxοεις γεωργιος nim ne νεirrωου
 ἡταγxice ἡζηт ἡ nim ne nei αρχων ἡταγ-
 μελετα ἡZenπετωουειт αγὼ on ταμοὶ xε 5
 nim πε πεxῖpc αγὼ ἄнок ἡнасωτῖ ἔροq. ἂ
 ππετογaab δε γεωργιος ογων ἡτεqтапро
 πεxаq xε cωτῖ ὦ τῖρρω ἀλεξαντρία τα
 ωaxε ἡἡme· ἡπεзооу δε ἡта ποуτε тамиδ
 ἡтπε ἡἡ ἡкаг. ἡтереqоуὼ δε εqтамиδ ἡἡтнq 10
 N. col. I. аqxi ἡоукаг ἔβολгῖ ἡкаг. аqἡласce ἡоу-
 ρωme αγὼ ἡкаг аqωπε ἡоусарз ἡἡ Zen-
 ωaar ἔpe Zenμoут ἡἡ Zenneypon μoуp
 ἡmoq агсτοмахос δε ωωπε ἡζηтq ἡἡ Zenβαλ
 ἡἡ Zenμoут ἡἡ оулас ἡἡ оуωоуὼbe· ἡἡ 15
 Zenбix ἡἡ Zenоуpнте· αγὼ ἡкеμεлос тнpoу¹.
 naω ἡze ὦ τῖρρω ἀλεξαντρία a тει оуciὰ
 co I. II. ἡоуωт ἔте ἡкаг πε ωωπε зἡ ἡтexнн ἡоуωт
 ἡте пxοεις μн оуἡбom ἔειme xε ἡтаqтами
 ἔπpωme naω ἡze. тαι on те θε ἡἡ бom 20
 ἔειme ἔтeyноу ἔтере ἡноуте naωиne ἡca
 ἡpωme ἡζηтс εтpeqвoк ωapoq. εтbe πpωme
 rap ἡтаγπεpὼ тπε ἔβολ. αγω εтвннтq ἡта
 пpн pоуoειн ἔpe ποoг λγтоуpгeи εтвннтq
 ἡтаγпωpὼ ἔβολ ἡпанp ἔpe неστοиxиoн λze- 25
 N. col. I. patoу зἡ neγaaзic εтвннтq. a зpωἡ δε ει-
 ωaxε ὦ τῖρρω αλγzanαpиὰ εтвннтq. τῖρρω δε
 ἀλεξανδpиὰ πεxас ἡἡπεтоγaab γεωργιος xε

1) Memphitic version, p. 28.

ΠΑΧΟΕΙΣ ἰογωῶ ἔειμε χε ἵτα ΠΧΟΕΙΣ ΕΙ ἔβολ-
 ζὴν ἵπε ναῶ ἵζε. ΠΕΧΑQ ΔΕ ΝΑΣ ἵβι ΠΠΕΤΟΥΑΑΒ
 ΓΕΩΡΓΙΟΣ ΧΕ ἔπει ΔΗ ΑQΝΑΥ ΧΕ Α ΤΟΙΚΟΥΜΕΝΗ
 ΤΗΡC ΧΩ Ζὴν ΖὴνΤΕΘΥCΙΑ ἵΝΔΑΪΜΟΝΙΟΝ ΝΑΪ
 ἔΤΕΡΕ ἵρῳΜΕ ὦἵΩΕΝΑΥ Ζὴν ΠῑΡΕΥΚΩ ἵCΩΟΥ 5
 col. II. ἵΠΝΟΥΤΕ. ΠΕΧΕ ΤῑΡῳ ἵΠΠΕΤΟΥΑΑΒ ΧΕ ΟΥΚ
 ΟΥΝ ἵΝΟΥΤΕ ΖὴνΔΑΪΜΟΝΙΟΝ ΝΕ· ΠΕΧΕ ΠΠΕΤΟΥ-
 ΑΑΒ ΓΕΩΡΓΙΟΣ ΧΕ ἔZE. ΠΕΧΑΣ ΝΑQ ΧΕ ἵΤΑ
 ΠΕΧC ῑρῳΜΕ ΝΑῶ ἵZE. ΠΕΧΑQ ΔΕ ΝΑΣ ἵβι
 ΠΠΕΤΟΥΑΑΒ ΓΕΩΡΓΙΟΣ ΧΕ CΩΤῑ ὦ ΤῑΡῳ ἅΛΕ- 10
 ΖΑΝΤῑΑ ἵΘΕ ἵΤΑΥΠΡΟΦΗΤΕΥἔ ΕΤΒΗΗΤQ Ζὴν
 ΠΕΠῑἈ ἔΤΟΥΑΑΒ ἵβι ΝΕΠῑΡΟΦΗΤΗΣ. ΔΑΥΕΙΔ
 ΜΕΝ ΧΙΩΚΑΚ ἔΒΟΛ ΕQΧΩ ἵΜΜΟΣ ΧΕ ΠΕΤῑΜΟΟΣ
 ΕΖΡΑΪ ἔΧῑ ΝΙΧΑΙΡΟΥΒΙΝ ΟΥῶΝΖΚ ΝΑΝ ἔΒΟΛ
 ΑΥῶ ΟΝ ΕQΧΩ ἵΜΜΟΣ ΧΕ ΜΑΤΟΥΝΕC ΤΕΚΔΟΜ 15
 Νῑ ΕΙ ἔΤΟΥΧΟΝ. ΠΑΛΙΝ ΟΝ ΧΕ ΕQΗΝΗΥ ἔΠΕCΗΤ
 ἵΘΕ ΝΟΥΖῶΟΥ ἔΧῑ ΟΥCΟῑῑ ἔΤΕ ἵΠΑΡΘΕΝΟC
 ΜΑῑΑ ΤΕ. ΕQΧΩ ΔΕ ἵΜΜΟΣ ΖῶΩQ ἵβι ΔΒΒΑΚΟΥΜ
 ΠΕῑΡΟΦΗΤΗΣ· ΧΕ ΠΧΟΕΙC ΑΪCΩΤῑ ἔΠΕΚΖΡΟΟΥ
 ΑῑῑΖΟΤΕ. ΑΪCΟΥῑ ΝΕΚΖΒΗΥἔ ΑῑῑῶΠΗΡΕ. ΠΕΧΑΣ 20
 ΔΕ ΝΑQ ἵβι ΤῑΡῳ ἅΛΥΖΑΝΑῑΑ· ΧΕ ἵΤΑ ΠΕ-
 col. II. ΠΡΟΦΗΤΗΣ CΩΤῑ ἔΡΟQ Ζὴν ΟΥ ΑQῑῑΖΟΤΕ ἵ ἵΤΑQ-
 ΝΑΥ ἔΝΕQῑΒΗΥἔ Ζὴν ΟΥ ΑQῑῑΠΗΡΕ. ΠΕΧΑQ ΔΕ
 ΝΑΣ ἵβι ΠΠΕΤΟΥΑΑΒ ΓΕΩΡΓΙΟΣ ΧΕ CΩΤῑ ὦ
 ΤῑΡῳ ΧΕ ἵΠΠΕ ΠΡΟΦΗΤΗΣ ὦΒῑΤΑ ΕQῶΑΧΕ. 25
 ΑQCΩΤῑ ΓΑΡ ΧΕ ΠΧΟΕΙC ΝΗΥ ΑQῑῑΖΟΤΕ¹ ΑQCΟΥ-
 ΩΝῑ ΔΕ ΟΝ ΧΕ ῑΝΑΔΑΝΑCῑΤῑΥΓΦΗ Μῑ ἵΡῳΜΕ

1) Memphitic version, p. 29.

αγὼ ἀρῶπῃρε. πεχας δε ναq κε ναμε πα-
 χοεις καλως ἀκωαχε αγὼ ἀνοκ ζω ἰοῦω
 ἐσωτῃ ἐροκ. ὡληλ θε ἐχωῖ ἵτε τεῖλανη
 4. ἵνφ. ἵνφειδωλον οὐγὲν саβολ ἵμοι. πεχε ππετοῦ-
 col. I. ααβ γεωργιος κε πιστεγε ἐπενταγῆταγροῦ 5
 ἵμοq αγὼ νεφναρῶρ χοεις ερω αν ἵβι πρεq-
 σωρῃ ἵ δαῖμονιον πεχας δε ναq κε ἱπι-
 στεγε ἀλλα ἱρῶτε ζητῇ ἵπεῖρρο ἵανομος
 κε οὔλοιμος πε ἵογамсарз. εἴβε παῖ γαρεз
 ἐπμγστηριον γα γτηк ωαν ἱῖπωα ἵτε πεпн 10
 ἵῖπχοεις ει εзраῖ ἐχωῖ ἀλλα каат таовω
 col. II. ἵογкоγῖ. ππετοῦααβ δε γεωργιος ἀqкаас
 ἵπεq ωαχε нῖмас. ἀqкωλx δε ἵνεqпат
 ἀqῶληλ εqχω ἵμος κε πχοεις σωτῃ ἐπαῶληλ.
 μαρε παсопс ζων ἐζοῦν ἐροκ. μαρε παтаеио 15
 ει ἐζοῦν ἵπεкῖто ἐβολ. αγὼ ἀqῶ εqμην
 ἐβολ εqῶληλ ωαντε πογῶειν ει ἐβολ. γтооуе
 δε ἵντερεqωπε ἀqкелеуе ἵβι πῖρро εтреqει
 ἐβολ нῶвок нῖмаq еперпе. πεχε ἵπετοῦααβ
 γεωργιος ἵπῖρро κε ῖωан οὔρро ἵογωт про- 20
 ελθн ωаре оγнδб мнннω есwoγz ἐροq ποсо
 1. маλλον νεῖρρωοῦ τηροῦεῶанει ἐβολ ωαγze
 col. I. ἐζῖῖтва ἵῖтва еγсwoγz ἐρωοῦ αγω еγoγнz
 ἵсwoγ. ἀλλα ἵτωτῇ γмоос ннτῇ γῖ ἵπαλλα-
 тион ἀноκ δε мн ἵογннв τῇнавок еперпе 25
 ωα παπολλων ἵтн таде оγсиа наq εзраῖ.
 αγὼ ἀ πῖρро тpe ἵкγριz ωω ἐβολ εqχω
 ἵμος κε сwoγz тнртῇ ἵтетῇ ει ἵтетῇнаγ
 col. II. κε еис псаз нем мγστηριон ἵῖγαλιлаиоснаеи

ΩΗΜ ΒΩΚ ΕΞΟΥΝ ΕΠΕΡΠΕ ΝΗΖΛΛΗΝ ΝΓ ΧΟΟС

col. II. ΜΠΕΤΟΥΩΤ ΠΑΠΟΛΛΩΝ

ΜΟΥΤΕ ΕΡΟΚ· ΠΩΗΡΕ ΔΕ ΩΗΜ ΑΦΒΩΚ ΕΞΟΥΝ
ΕΠΕΡΠΕ ΝΗΖΕΛΛΗΝ ΠΕΧΑΦ ΜΠΕΤΟΥΩΤ¹ ΠΑ-
ΠΟΛΛΩΝ ΧΕ ΕΙΧΩ ΕΡΟΚ ΝΤΟΚ ΠΚΟΦΟС ΝΒΛΛΕ 5

ΕΤΕ ΜΗ ΔΙΟΘΕCΙC ΝΖΗΤΩ· ΒΕΠΗ ΑΜΟΥ ΕΒΟΛ ΧΕ
ΠΖΜΖΑΛ Μ ΠΝΟΥΤΕ ΜΟΥΤΕ ΕΡΟΚ. ΠΕΧΑΦ ΝΒΙ
ΠΝΑ ΕΤΩΑΧΕ ΖΜ ΠΕΙΔΩΛΟΝ ΧΕ Ω ΤC ΠΡΜΝΑ-

ΝΖ.
col. I. ΖΑΡΕΘ. ΑΚCΕΚ ΟΥΟΝ ΝΙΜΨΑΡΟΚ· ΝΤΑΚΖΕ ΕΠΕΙ-
ΩΗΡΕ ΩΗΜ ΤΩΝ. ΑΚΤΟΥΝΟCΩ ΕΖΡΑΪ ΕΧΩΝ ΑΦΕΙ 10

ΔΕ ΕΒΟΛ ΝΒΙ ΠΑΠΟΛΛΩΝ ΕΦΟΥΗΖ ΝCΑ ΠΩΗΡΕ
ΩΗΜ. ΝΤΕΡΕΦΕΙ ΔΕ ΨΑ ΠΠΕΤΟΥΑΔΒ ΓΕΩΡΓΙΟC
ΑΦΔΖΕΡΑΤΩ ΜΠΕΦΜΤΟ ΕΒΟΛ. ΠΕΧΑΦ ΝΑΦ ΝΒΙ
ΠΔΙΚΑΙΟC ΧΕ ΝΘΟΚ ΠΕ ΠΝΟΥΤΕ ΝΗΖΛΛΗΝ. ΑΦΟΥ-
ΩΨΒ ΝΒΙ ΠΕΠΝΑ ΜΠΟΝΗΡΟΝ ΕΤΩΑΧΕ ΖΜ ΠΕΙ- 15

ΔΩΛΟΝ. ΠΕΧΑΦ ΝΑΦ ΧΕ ΩΩ Ω ΓΕΩΡΓΙΟC ΤΑΧΩ
ΝΑΚ ΝΖΩΒ ΝΙΜ. ΝΤΟΦ ΔΕ ΠΕΧΑΦ ΧΕ ΨΑΧΕ.

col. II. ΠΕΧΑΦ ΝΑΦ ΝΒΙ ΠΔΑΙΜΟΝΙΟΝ ΧΕ CΩΤΜ Ω ΓΕ-
ΩΡΓΙΕ. ΜΠΕΟΥΔΕΙΩ ΝΤΑ ΠΝΟΥΤΕ ΕΙΨΕ ΝΤΠΕ.

ΑΥΩ ΑΦCΜΗ CΕΝΤΕ ΜΠΚΑΖ. ΑΦΤΩΒΕ ΝΟΥΠΑΡΑ- 20
ΔΙCΟC ΖΗ ΕΔΕΜ ΚΑΤΑ ΜΜΑΝΨΑ ΜΠΡΗ. Α ΠΝΟΥΤΕ
ΤΑΜΙΔ ΝΟΥΡΩΜΕ ΚΑΤΑ ΠΕΦΕΙΝΕ ΜΗ ΤΕΦΖΙΚΩΝ.

ΑΝΟΝ ΔΕ ΝΤΕΡΕΝ ΡΧΑCΙΖΗΤ Α ΠΝΟΥΤΕ ΩΩΝΤ
ΕΡΟΝ. ΑΦΝΟΧΗ ΕΒΟΛΖΜ ΠΕΝΕΟΟΥ². ΑΦΖΒΡΒΩΡΗ
ΕΠΕCΗΤ ΕΠΝΟΥΝ. ΕΩΩΠ ΕΒΕΤΕΝΟΥ ΝΨΑΝΕΨ 25

ΝΗ.
col. I. ΩΜΒΟΜ ΕΟΥΑ ΝΤΗΡΖΑΛ ΜΜΟΦ ΨΑΝΟΠΩ ΝΑΝ
ΝΟΥΝΟΒ ΝΖΗΓ. ΑΥΩ ΟΝ ΨΑΝΤΟΛΜΑΝ ΝΤΗΒΩΚ

1) Memphitic version, p. 31.

2) Memphitic version, p. 32.

ἔζοῦν ἐτεκκλήσιὰ ἡπνοῦτε ἡτὴν ἀζερατὴν ζῆ
 πμα ἐτῆμαγ ἡτὴν ἀπαταν ἡρωμε ζῆ οὔμντα-
 πιστος· ἡζοῦδ δὲ ἐρῶαν ποῦνηβ κα οὔαζιβολ
 ῶανς ποῦαζε ἡτὴν σοκὴ ναν ἡπροτρεπεί ἡμοῦ
 ἐνεῖνε ἔζοῦν ἐπερζητ ἡνετεμεῶωπε ἐτρε- 5
 ρααγ. πεχαρ δὲ ναρ ἡβὶ ἡμартγρος ἐτοῦααβ
 col. II. χε ὦ ἡταλαῖωρος ἐςχε ζῆ τεκπροζαίρεσις
 ἡμῖν ἡμοκ ἀκαακ ἡῶμμο ἐπεκεοοῦ ἀζροκ
 ἐκοῶω ἐχῶῶρε ἐβολ ἡνεψχη ἡνεχρίστι-
 ἄνος. πεχαρ ναρ ἡβὶ πεπῆα ἡπονῆρον χε 10
 †ζομολογεῖ νακ χε ἐνε οὔ ἡταῖ ἐζοῦσια
 ἡμαγ ἔζοῦν ἐροκ νεῖ νατακο πε ἡτεκψχη
 μὴ πεκῶμα ζι οὔσοπ πεχε ἡμартγρος ναρ
 π̄θ χε οὔκ οὔν τενοῦ ἐκсроqt ἐροῖ ζωωт οὔ
 col. I. monon qi ἐροκ νεκναγ ἐτεκζυμορί· ἡτεκνοῦ 15
 δὲ ἀγλακτιζε ἡπκαζ ἀφοῶων ἡρωφ. πεχε
 ἡμартγρος ἡπαπολλων χε αμοῦ κ
 νακ ἐπεснт ἐпноῦν ῶα πεζοοῦ ἡпноб ἡζап
 ἡμε· παῖ ἐτεκνα† λογος ἡζητὴ ζα νεψγ-
 χοοῦ ἐ ἡтаксормοῦ. нтоq δὲ ἡмартγρος 20
 col. II. ἐτοῦααβ. ἀρβωλ ἐβολ ἡπερμοῦс· ἀρπωт
 ἔζοῦν ἐπερπε ἀρморq ἐпзнт ἡμζηρακλήс
 ἀρсоκὴ ἐπεснт ἀροῦδбпq ἀρтрeqῶωπε ἡθε
 ἡνιειтн. πεχαρ δὲ ἔζοῦν ζῆ ἡкеῶохп ἡνει-
 δωλον χε πωт нηтн ἐβολζῆ [п]ема ἡноῦτε¹ 25
 ἡнζελλην χε διει ἐтакетнγтн. ἡοῦνηб δὲ
 ἡτεροῦнаγ ἐптако ἡνεγνοῦτε ἀγὰμαзте
 ἡпπετοῦααβ геωргiос аγсонзq ζιπαζοῦ ἡμοῦ

1) Memphitic version, p. 33.

- ^{z.}
 col. I. ΛΥΕΝΤΩ ΕΡΑΤΩ ΝΗΕΡΡΩΟΥ ΑΥΧΩ ΕΡΟΟΥ ΝΗΕΝ-
 ΤΑΥΩΠΕ ΤΗΡΟΥ ΝΗΕΥΝΟΥΤΕ ΝΖΟΥΘ ΔΕ ΝΕΝ-
 ΤΑΥΩΠΕ ΜΠΑΠΟΛΛΩΝ. ΠΕΧΕ ΠΡΡΟ ΔΑΔΙΑΝΟΣ
 ΝΑΩ ΧΕ Ω ΓΕΩΡΓΙΟΣ ΠΕΚΜΠΩΑ ΜΠ[Μ]ΟΥ.
 ΜΗ ΜΠΕΚΣΜΗ ΤΣΗΝ ΟΙ ΕΤΑΛΕ ΘΥΣΙΑ ΕΖΡΑΪ 5
 ΝΗΝΟΥΤΕ· ΝΓΒΕΟΥ ΕΠΜΑΝΡΟΥΩΩΤ ΝΑΥ ΝΓ ΤΑΛΕ
 ΘΥΣΙΑ ΝΑΥ ΕΖΡΑΪ· ΑΚ ΔΜΑ ΑΚΕΙΡΕ . . . ΝΖΕΝ-
 ΖΒΗΓΕ ΝΤΜΕΝΕ· ΝΓΣΟΟΥΝ ΑΝ ΧΕ ΠΕΚΣΝΟΥ
 col. II. ΝΝΑΒΙΧ. ΠΕΧΑΩ ΔΕ ΝΑΩ ΝΒΙ ΓΕΩΡΓΙΟΣ ΧΕ ΑΝΟΚ
 ΓΑΡ ΝΗΝΟΥΤΕΝ ΤΑΪ ΖΕ ΕΖΟΟΥ ΑΪΟΥΩΩΤ ΝΑΥ. 10
 ΕΩΧΕ ΝΓ ΠΙΟΤΕΥ ΕΝΑΪ ΑΝ Ω ΠΡΡΟ· ΕΙΕΒΩΚ
 ΑΝΙΝΕ ΝΑΪ ΕΠΕΪ ΜΑ ΜΠΑΠΟΛΛΩΝ ΤΑΤ[ΑΛΕ]
 [ΘΥ]ΣΙΑ ΝΑΩ ΕΖΡΑΪ ΕΠΕΚΜΤΟ ΕΒΟΛ; ΠΕΧΕ ΠΡΡΟ
 ΧΕ ΑΪΟΥΩ ΕΕΙΜΕ ΕΒΟΛΖΙ ΤΟΟΤΟΥ ΝΗΟΥΗΗΒ· ΧΕ
 ΑΚΤΡΕΩΒΩΚ ΕΠΕΣΗΤ ΕΠΝΟΥΝ ΕΙΕΕΚΟΥΩΩ ΕΧΟΟΥ
 ΤΖΜΩΤ ΕΙΠ . . ΡΤΠ ΜΜΑΥ ΝΩΝΖ· ΠΕΧΑΩ ΝΑΩ ΝΒΙ.

TRANSLATION.

2011/12/28/8/8/8

IN THE NAME OF GOD.

*The Martyrdom of Saint George¹, the valiant martyr of our [1]
Lord Jesus Christ, who completed his strife on the 23rd of
the month Pharmûthi², in the peace of God, Amen.*

Now in times of old there arose a severe and terrible storm, and a great and mighty storm and persecution came upon the Church. In all places the governors had gone astray, and they dragged the preachers of the truth to the altars of the idols, and compelled them all to offer sacrifices to devilish idols. Thus also did the governor Dadianus³, who had acquired dominion and had obtained the rule over the four quarters of the earth. When Dadianus had become chief, he sat upon the tribune, and wrote edicts to be proclaimed throughout the whole world; and these are the things that were written in them. "Inasmuch

¹ See *Acta Sanctorum*, April 23; Butler, *Lives of the Saints*, April 23, (Dublin edit. 1833, vol. i, p. 508); Smith, *Dict. Christ. Biog.*, ed. Wace, vol. ii, p. 645, and Baring Gould, *Curious Myths of the Middle Ages*, p. 266.

² I. e., April 18. For the proofs that all the churches accept April 23 as the day on which Saint George consummated his martyrdom, see Assemânî in *Kal.*, *Eccles. Univ.*, t. vi, p. 284; and Malan, *The Calendar of the Coptic Church*, p. 28.

³ Arab. داديانس, Syr. ܕܕܝܢܝܢ, Ethiop. ደድደክ: The Greek version of Metaphrastes, the encomium of Andrew of Crete on S. George, and the discourse of Gregory of Cyprus, state that George was tortured and martyred by Diocletian. Peter Heylin makes Dadianus, or Dacianus, to be Galerius Maximianus, or Galerius Caesar, who was by birth a Dacian, and who succeeded Diocletian in "all those parts that he commanded". See *The Historie of St. George of Cappadocia*, p. 173. Whoever Dadianus may have been, he, according to the Coptic text, was not Diocletian, for this emperor commanded ΕΥΣΙΟC to go to Palestine and destroy the shrine of Saint George "whose head Dadianus the Persian cut off several years ago". See p. 81. There was no king of Persia at this time called Dadianus.

as a rumour has come to my ears that 'He to whom Mary gave birth is the God who is alone to be worshipped, and that Apollo and Poseidon and Hermes and Astarte and Zeus and Ezabel¹ (*sic*) and Uranus and Scamandros and the other gods are not to be [2] worshipped at all, || but that Jesus Christ whom the Jews slew is to be worshipped,—I, therefore, write to every place, and to the governors of every land, and to all rulers under the authority of my government to come to me speedily that they may know the decision of my power."² Then seventy³ governors from all parts of the world were gathered together there with so great and mighty a multitude, that the land could not contain them for their number.⁴ And Dadianus the governor sat upon the tribune and made them bring forth all the instruments of the torture chamber and lay them before him; and these were they. The brazen bed, the bone smashing choppers, the iron rods (?), the wheels with knives fixed to them, the wooden horses, the wooden

¹ The Greek, Latin, Syriac and Arabic texts do not help us in translating the name of this god, and it is not to be found among the seventy gods and goddesses of Diocletian enumerated by Giorgi, *De Miraculis Sancti Coluthi*, p. cc.

² The Arabic version of this edict in the Oxford MS. is as follows:—

ان صوتًا جا الى مسامعى ان الذى ولدته مريم هو وحده الذى يُسجد له وان الابثون وبوسيطون وهرمس واضين والشنرى وبازول وارناس وارسقيماس وبقية الاله لا يسجد لها لکن يسوع المسيح فقط الذى قتله اليهود هو الذى يُعبد فلهذا كتبت الى كل الاماكن والملوك بكل كورة والرووسا الذى هم تحت سلطان ملك تعالوا الى عاجلا لتعلموا مشورة سلطانى

The inventor of the story of St. George was probably thinking of the first edict of Diocletian against the Christians published Feb. 24th A. D. 303. The idea that George was the nameless young man who tore down the edict, and who suffered martyrdom on the 23rd of April following is not supported by the Coptic or Syriac texts. For the arguments on this point see *Acta Sanctorum*, April 23, p. 108.

³ The number of the governors is variously given as three, four, seven, seventy and seventy-two.

⁴ In the martyrdom of Saints Pirôon and Athom we are told that Diocletian ordered the eparchs, dukes, counts and governors of every town to assemble at Antioch. See Hyvernât, *Les Actes des Martyrs de l'Égypte*, p. 149.

gloves, the iron gloves, the tongue slitting knives, the tools for drawing out the teeth, the iron bone borers, the sharp saws and other implements of cruel torture.¹ And Dadianus swore an oath, saying, "If I find any people of doubtful mind and refusing to worship the gods, I will reverse [the commands of my fathers and will torture them with bitter sufferings, I will break in the towers of their hearts, I will smash their heads, I will cut out their brains with sharp knives, I will saw off their shin bones, I will tear open their bodies, and I will cut off their limbs from their bodies." When the multitude heard these things they feared the tortures greatly, and those who wished to become martyrs [refrained] when they considered the numbers || of tortures which^[3] they ran the risk of suffering; and three whole years went by without any one daring to say, "I am a Christian".

Now there was a young man whose name was George, the sun of truth and the glorious star betwixt heaven and earth²; he was a tribune in the imperial army³, and came from Cappadocia. And when he had served his time as tribune and acquired much wealth, he came to the governor Dadianus and wished to be made a count by him. When Saint George had come to the city and saw the frenzied idolatry of the governors and that they had forsaken God, he straightway decided to give up his rank of tribune, saying, "I will become a soldier of my Lord Jesus Christ the King of heaven." And when he had distributed all his wealth and given what he had to the poor, he rushed into the presence of the governors and cried out, saying, "Cease your frenzy, O governors, and proclaim not to be gods the things which are not gods; let the gods who have not made heaven and earth perish! As for me, I will worship one God, the

¹ The Arabic runs:— *اشرة نحاس . وافواس لتكسر العظام . ومعاصير . حديد . وبكر وحولها سيوف حادة . والهنبازين . وكفوف خشب . وكفوف حديد . وسكاكين لقطع الالسن وكلبتين لقطع الاضراس ومتاقيب حديد . تتقب العظام ومناشير حادة .*

² Read *ΝΤΦΕ ΝΕΜ ΠΚΑΖΙ*.

³ Arab. *مستخدما في طقوس المملكة*.

Father of our Lord Jesus Christ and the Holy Spirit." The dragon ¹ looked at him, and said, "Every person who has gone forth from the benevolent guidance of the gods perishes, and as for us, we worship things which are beneath [the heavens], for the gods Fire and Sun appear to us as mighty beings; ² know now that thou hast not only despised us, ³ but thou hast also despised the righteous gods. [4] Offer sacrifice then to the || gods and to Apollo ⁴ who is the saviour of the whole world, and be convinced that the gods whom thou humblest know those who honour and obey them, and know how to punish those who disobey them. And now, tell me from whence thou comest? what is thy name? and for what purpose hast thou come hither?" Saint George answered, and said, "The chief name which I bear is 'Christian', I am by birth a Cappadocian, I was a soldier in a famous company, and I performed my duties of tribune satisfactorily in Palestine where it served. Who are the gods whom thou wouldst force me to worship, O king?" The governor said to him, "I desire thee to worship Apollo who hung out the heavens, and Poseidon ⁵ who made fast the earth." Saint George answered and said, "Neither for thy sake, O evil dragon, nor for that of the governors thy companions will I speak about the righteous ones and thy dead god, but for the sake of these multitudes here present. Whom wouldst thou compel me to worship, O king? Peter the chosen one of the Apostles, or Apollo who corrupts the whole world? To which of these wouldst thou have me offer sacrifice? to Elijah the Tishbite who was an angel [5] upon earth and who walked upon earth and was taken || up to the gates of heaven, or to Scamandros the sorcerer who worked enchantments by fire and who led many people astray, who com-

¹ Arab. التنين.

² Arab. ان من خرج عن احسان الاله يهلك ونكن مكسوبيين السفليات وهى الشمس والنار ونكن فنظهر لنا الاله فى عظمتهم. According to the Arabic some word meaning 'to destroy' has dropped out of the Coptic text after **NTN NINOV†**. The Coptic text of this passage is probably corrupt.

³ Read **AKWOTEN AN?**

⁴ Arab. أبولون.

⁵ Arab. بوسيطن.

laid him out and beat him with leather whips until the flesh of his body was torn in shreds; and they sprinkled salt upon him. And they brought hair sacks with which to excoriate his body until his blood ran like water; but he was patient under these sufferings.

And again Dadianus commanded, and they brought for him [6] iron boots with holes bored || in them, and they drove nails into the soles of his feet through the boots, and his blood flowed out like water; but he endured patiently as if they were not torturing him at all. After these things Dadianus made them build a high platform¹, and bring sixty very sharp stakes and lacerate the flesh of the righteous man with them. Then he commanded and they brought him down from the platform, and cast him into a cauldron of water and boiled him. And the soldiers beat his head with iron nails until they broke in the skull, and his brains poured out through his mouth white as milk; and his whole body was congealed with blood like lead. Then Dadianus commanded and they brought part of a pillar, and eight men rolled it along and laid it upon his belly, and he made them tie it to the saint and leave him until he decided what to do to him.

And it came to pass that during that night the Lord appeared to Saint George, and said to him, "Be strong and of good cheer, beloved George, for I will strengthen thee to bear all these sufferings which they have brought upon thee. And I swear by Myself, and by the holy angels, that among those born of women no one has arisen greater than John the Baptist, and that after thee there shall arise none like unto thee; for behold, I have made thee lord over these seventy governors, and whatsoever thou sayest shall happen unto them. Thou shalt die three times², and I will raise thee up again, but after the fourth [7] time, I Myself will come upon a cloud, and will take thee away to

¹ Arab. اتون عاليه.

² The account of Saint Macarius of Antioch bears a strong resemblance to that of Saint George. He endured many of the tortures which George endured, he was confronted by a magician called Alexander, whom he overcame, and he died three times. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 41 and 59.

the place of safe keeping which I have prepared for thee for thy holy dwelling; be strong and fear not, for I am with thee." And when He had embraced him He went up to heaven with His holy angels in great glory.

When it was morning the governor commanded, and they brought him before the tribune. Now Saint George was singing a Psalm, saying, "O God, hasten thou to my help, hasten thou to my defence."¹ When he had come to the tribune², he cried out, saying, "O tribune, I and my Lord Jesus Christ have come to thee and thy stone Apollo." And they laid hold of him and tied him with four leather straps, and beat him with leather whips upon his back and belly; and they cast him back again into prison. And Dadianus the governor wrote a letter in which he thus said, "I write to the whole world, greeting. Let any enchanter or magician who can put an end to the magic of this Christian come hither to me, and I will give him much wealth and any territory that he shall ask for, and he shall be second in the kingdom." When this letter had been sent throughout the whole world, behold a man appeared whose name was Athanasius, and he came to the governor and said, "O king, live for ever! There is nothing which I am not able to perform in thy presence." The governor rejoiced, and said, "What sign wilt thou work before me that I may know that thou art able to put an end to the magic of the Christians?" Athanasius answered and said, "Let them bring me an ox." And when they had brought him he spake some words in his ears, [8] and he was rent in twain. Athanasius said to Dadianus, "Let them bring me a pair of scales," and they brought them to him; and he threw the one half of the ox into one pan of the scales and the other half into the other, and they were exactly equal, and there was not the least difference between the weight of the two halves. And the governor commanded and they brought Saint George to the tribune, and he said to him, "O George, it is for thy sake that I have summoned this man into my domi-

¹ Psalm xxii. 19.

² Arab. المنبر.

nions; thou must vanquish his magic or he will vanquish thine, thou must slay him or he will slay thee." Saint George looked at the magician and said, "Hasten, my brother, and do unto me speedily whatsoever thou wishest to do, for I see grace drawing nigh unto thee." And straightway Athanasius¹ took a cup,² and washed his face in it,³ and invoked the names of demons over the cup, and gave it to him to drink; and when he had drunk no evil happened to him at all. Athanasius answered and said to George,⁴ "My lord, let me only give thee one other sign, and if no evil befall thee then I will believe upon Him Whom they crucified." Then he took another cup, and washed his face in it,⁵ and invoked the names of demons more evil⁶ than the first over it, and he gave him the cup to drink;⁷ and when the saint had drunk no evil happened to him.⁸ When Athanasius saw that no evil had happened to him, he said to him, "O Saint George, thou hast the cross of Jesus Christ the Son of God, who came into the world to save sinners; have mercy upon my [9] soul, and give me the seal of Christ."⁹ When Dadianus saw what had happened he was greatly enraged, and commanded them to take the magician outside the city and to slay him with the sword; so he consummated his martyrdom, and was esteemed worthy of everlasting life.¹⁰ And the governor commanded them to throw Saint George into prison until he had decided what he should do with him.

¹ Athanasius intended to poison George by his mixtures, and we may see by the martyrdom of Saint Macarius of Antioch what such philtres were made of. See Hyvernât, *Les Actes des Martyrs de l'Égypte*, p. 59.

² D adds 'of cold water'. ³ Arab. *وعسل وجهه فيه*.

⁴ D makes Athanasius address Dadianus.

⁵ D 'and he mixed poisons in it'.

⁶ D 'mightier names of devils.' ⁷ D, 'And he made the sign of the cross over it three times in the name of the Father and the Son! and the Holy Spirit, and straightway drank it before the governor and the sorcerer.'

⁸ Fragment A of the Sahidic version (D) of the martyrdom begins here.

⁹ D adds that when George saw the faith of Athanasius he smote the earth, and water came forth, and he baptised him in the name of the Father and the Son and the Holy Spirit. After that the water returned to its place.

¹⁰ According to D he was martyred on the seventh day of Tōbe.

When it was morning the governor commanded a huge wheel to be made with sharp nails and stakes fastened in it; and the wheel was made after the manner in which he commanded it to be made: the upper part of it was like the edge of a knife, and the lower part like a sharp two-edged sword. And the governor commanded them to bring Saint George out of prison and to throw him upon the instrument of torture. When Saint George turned and saw the shape of the cutting part of the machine, that the upper part of it was like the edge of a knife and the lower part a two-edged sword,¹ he said within himself, "Verily, I shall never come forth alive from this instrument." But again, afterwards, he said within himself, "Woe to thee, O George, why hast thou allowed this thought to enter thy heart? Consider the lot which has come to thee,² and remember that the Jews crucified thy Lord Himself." And after this he lifted up his eyes to heaven, and said, "O Lord, the unchangeable God, the Ruler of eternity, to Whom belongeth victory, Thou Who givest grace to the martyrs, Whose glory and crown Thou [10] art; Thou Who, before Thou hadst created anything, yea, before Thou hadst created the heavens and the earth, didst rest upon the waters, and now Thou restest upon the whole race of man, and knowest Thy place of rest; Who hast spread out the heavens like a chamber, and at Whose command the clouds pour out rain in their season; Who rainest upon the just and the unjust; Who hast weighed the mountains in a balance and the hills in a pair of scales; Who bringest the winds out of Thy store houses; Who hast cast the rebellious angels into the abyss of hell, where they are punished by evil dragons, and fettered and chained with indissoluble bonds; O Thou the least of Whose commands it is impossible to alter; O Lord God Who, in the last days, didst

¹ The Arabic of this passage runs:— فلما كان الصباح امر ان يصنع عجلة عظيمة جدا ويستروا فيها مسامير واقصاب كثيرة وعملت البكرة كما امر وعمل اعلاها مثل خد السيف واسفلها سيوف ذو خدين مسنونه.

² Arab. اذكر ما حل بك من الشدايد. But read κληρος instead of κληρος.

send into the world Thy only begotten Son, Who took upon Himself flesh by the Virgin Mary, and became man, without any one being able to understand how to find out the manhood of Him, the Lord Jesus Christ, begotten of Thee in very truth; Who did walk upon the face of the sea as upon dry land; Who did feed five thousand men with five loaves of bread, and they were satisfied; Who did rebuke the waves of the sea and their crests were bowed down; come now, O my Lord, come Jesus, and help my infirmity, for I am a sinner; let these sufferings be light upon me, for Thine is the glory, and Thy name is full of glory for ever, Amen."

- [11] When he had finished [his prayer and had said] 'Amen', they threw him on the wheel, and set it to work; and immediately his body was broken into ten pieces. Then straightway Dadianus lifted up his voice, saying, "Be strong and know, O ye governors, that there is no god save Apollo and Hermes and Zeus and Athene and Scamandros and Hephaistos and Herakles and Poseidon, who work good on the three parts of the sea, and from whose hands kings receive power. Where is now the God of Saint George Whom they call 'Jesus', Whom the Jews crucified and slew? why has He not come and delivered him out of my hands?" And the dragon¹ of the abyss commanded them to throw his bones outside the city into a dry pit, saying within himself, "Lest the Christians find a bone of his, and build a martyrium over it, and bring up his blood against us".

Now it was the hour for eating, and the governor, together with the sixty-nine governors who were with him, went to eat. And while they were eating there came a great earthquake, and suddenly the sky became overcast with clouds, and there was so great a trembling that mountains split asunder suddenly, the earth shook, and the sea was lashed into billows, and the

¹ Small bone plaques with a figure in relief of St. George slaying the dragon were worn as pendants by Coptic Christians. Two of these are to be seen in the British Museum, (Second Egyptian Room, No. 17639).

waves thereof rose to the height of fifteen cubits. And Michael¹ blew with his trumpet, and behold the Lord Jesus came upon His chariot of the Cherubim, and stood on the edge of the pit. And He said to the archangel Michael, "Go down into the pit, and gather together the bones of my son George, for this valiant [12] George thought in his heart, 'I shall not escape from this instrument (into which I had allowed him to fall) this time'; that he may believe with all his heart, and know that I alone am able to deliver him. And Michael went down into the pit, and put together the holy body of Saint George: and the Lord took hold of his hand, saying, "O George my beloved, behold, the hand which formed Adam the first man is now about to create thee anew;" and the Lord breathed upon his face and filled him again with life, and He embraced him, and went up to heaven with His holy angels.

And Saint George arose in haste from the dead, and went through the squares of the city looking for the governors, and he found them afterwards sitting in judgment. Then he ran into their presence, and said to them, "Do ye not know who I am?" Dadianus the governor lifted his eyes guiltily, and said to the Saint, "Who art thou then?" The martyr of Christ replied, "I am George whom ye slew yesterday, because ye despised my God who could destroy you in a moment." Dadianus continued looking into the face of the saint, and said to him, "Thou art not he, but his shade," and one said to him, "Perhaps it is some one like him." And Anatolius the general knew him, and said, [13] "Of a truth this is George who has risen from the dead;" and he believed with all his company. Now the number of those [of the army] who believed upon Christ was three thousand and nine and one woman² from the multitude. And Dadianus the governor commanded them all to be cast forth outside the city in a desert place, and to be divided into four³ divisions and to be slain. Thus they consummated their martyrdom at the ninth

¹ According to Coptic tradition Michael stands at the right hand of God, and Gabriel at the left. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 9, 144, 169.

² D 3999.

³ D 'ten'.

hour of the Sabbath day on the fifteenth day of Phamenôth,¹ and went to Paradise in glory, and received pardon for their sins.

Then the governor commanded them to bring Saint² George to the tribune; and he commanded them to bring an iron bed to which they might bind the righteous man. Then he made them melt lead until it was liquid, and bring a vessel in the shape of an iron ladle and thrust it³ [full of lead] into his mouth. Then they drove sixty nails through his head into the bed. And Dadianus made them bring a great stone chiselled⁴ out to fit his head, and they thrust his head in it, and made it fast with lead,⁵ and they rolled him down with the stone [from a high place] and severed his bones one from another; but he bore these tortures⁶ with fortitude. Then Dadianus commanded them to remove the stone from him, and to hang him up head downwards, and to tie a large stone to him, and to light a huge fire under him.

After these things⁷ the governor commanded to throw him [14] into a bronze 'bull'⁸ and to drive⁹ sharp nails into it: then he commanded them to bring a machine to revolve inside the 'bull',¹⁰ that the body of the saint might be broken to pieces¹¹ by the nails and his limbs become like the particles of dry summer dust; and Saint George bore all these things with fortitude. Then Dadianus commanded them to cast him into prison and to fasten him to the woodwork until he had decided what to do¹² with him or how he should destroy¹³ him; now he was very handsome¹⁴

¹ I. e., March 11. D Mechir.

² B begins with the letters ΓΙΟΣ of ἘΠΙΛΕΓΙΟΣ.

³ B ἸΝΣΕΡΙΤΕ.

⁴ B ΕΥΦΟΝΚ ΚΑΤΑ ΤΕΛΕΦΕ ΕΒΡΗΙ ΕΡΟQ (sic).

⁵ B rightly ἸΝΤΑΖΤ.

⁶ B ΤΑΙΒΑΚΑΝΟC.

⁷ B ΝΑΙ ΔΕ ΟΝ.

⁸ Saint Apater was *boiled* in a 'bull' of brass, ἸΟΥCΩΔΙΟΝ ἸΖΟΜΤ, and the water from it falling upon the people round about they at once became leprous. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 104.

⁹ B ΕΤΩC.

¹⁰ Arab. عجله للعجل وان تدور عليه.

¹¹ B ἸΝΤΟΥΒΟΛΒΕΛ.

¹² B ΑΥΝΑΕΡΟΥ.

¹³ B ΑΥΝΑΤΑΚΟQ.

¹⁴ B ΟΥCΑΙΕ ΓΑΡ and omits ΠΕ.

in appearance.¹ And in that night the Lord appeared to him, saying,² "Be patient,³ O George My chosen one, be of good cheer and be not dismayed, for I am with thee, and there shall be great joy in heaven⁴ for thy sake and for the sake of thy contest. Behold, thou hast died once and I raised thee up; thou shalt yet die⁵ twice and I will raise thee up again. But the fourth time I Myself will come in the clouds, and I will bring thee to the place of safety which I have prepared for thy body.⁶ It is I who give strength to thy holy body, and I will make thee to lie down with Abraham and Isaac and Jacob; be not sad of heart for I⁷ am with thee. Thy martyrdom⁸ shall be consummated before these seventy governors, and thou shalt testify of Me before⁹ them. And they will torture thee for seven years for My name's sake, but be not sad of heart, but of good cheer." And the Lord saluted him, and went up to heaven with His holy angels, and the valiant martyr of Christ looked after Him,¹⁰ and continued looking until the day rose;¹¹ and he rejoiced in the encourage-^[15]ment which the Lord had given him.

When it was morning, the governor commanded them to bring Saint George to the tribune. When they had brought him, one of the seventy governors, whose name was Magnentius, said to him, "O George, I seek a sign at thy hands, and if thou do it before me, by our lord¹² the Sun, and by the seventy gods,¹³ and by Artemis the saviour¹⁴ of the whole world, I will believe on thy God, and will worship Him¹⁵ nobly." Saint

¹ B ΠΕΡΧΙΝΝΑΥ. ² B ΕΡΧΩ ΜΗΜΟC ΝΑΥ.

³ B ΑΜΟΝΙ. I shall not notice such variants as this in future.

⁴ B ΩΠ ΝΑΚ ΝΕΡΗΙ ΉΕΝ ΝΙΦΗΟΥΙ. ⁵ B ΕΤΕΚΝΑΜΟΥ.

⁶ Arab. والوديعه التى اودعتها فى جسدك اخدها.

⁷ B ΞΕ ΑΝΟΚ. ⁸ B ΤΕΚΜΑΡΤΥΡΙΔ.

⁹ B ΜΠΟΥΜΘΟ ΕΒΟΛ. ¹⁰ B COMC ΝCΩC ΝΘΟC.

¹¹ B omits ΩΑΙ. ¹² B ΠΑΝΗΒ.

¹³ See Giorgi, *De Miraculis Sancti Coluthi*, p. CC; Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 78, 102.

¹⁴ B ΕΘΝΑΝΟΖΕΜ.

¹⁵ B rightly ΜΗΜΟC.

George said to him, "Say what thou wilt ask of me." Magnentius¹ the governor said to him, "Behold there are seventy thrones here, a throne for each of us, and the legs² of them are made of various kinds of wood, some fruit-bearing and some not. Now, if thou wilt make manifest that each wooden leg takes root and blossoms through³ thy prayer; and that each one made of the wood of a fruit-bearing tree⁴ gives fruit; and that each one made of the wood of a tree which does not bear fruit puts forth leaves⁵ [only]; by this will I believe⁶ on thy God." Then Saint George threw himself upon his face and prayed to God a long time,⁷ and sighed. And it came to pass that when he had finished his prayer and said 'Amen', and was rising up, there was a great⁸ trembling and shaking,⁹ for the Spirit of God came upon the thrones, and they budded and the legs put forth roots and blossomed: those that were of fruit-bearing trees put forth fruit, and those that were not put forth leaves¹⁰ only. Then Magnentius the governor said to him, "A great god is Herakles who thus manifests¹¹ his power in dry wood." Saint George [16] answered and said, "Wilt thou compare¹² this blind and dumb idol Herakles with the God who made the heavens and the earth, who made to exist that which did not exist and who can destroy thee with him speedily?" Dadianus the governor answered and said to Saint George, "O excellent Galilean, I know how I will destroy thee."¹³ Then he commanded them to bring a huge saw, and they sawed him in two,¹⁴ and so he yielded up his spirit. And he commanded a large cauldron to be brought

¹ B ΜΑΓΝΕΝΤΙΟΣ. ² B ΑΝΦΑΤCΙ (sic).

³ B ΦΙΡΙ ΕΒΟΛ ΜΗΗΤΟΥ ΖΙΤΕΝ.

⁴ B ΗΡΕΦΤΟΥΤΑΞ ΝΟΥΟΥΤΑΞ ΕΦΦΟΡΙ ΕΒΟΛ.

⁵ B ΕΦΦΟΡΙ.

⁶ B ΤΕΝΝΑΝΑΖΤ.

⁷ B ΜΗΜΑΥ.

⁸ B ΗΧΕ ΟΥΝΙΩΤ.

⁹ B ΟΥΘΟΟΡΤΕΡ.

¹⁰ B ΧΩΟΥΙ.

¹¹ B ΑΥΟΥΩΝΞ.

¹² B ΑΚΘΕΝΘΩΝΥ.

¹³ B †CΩΟΥΝΟΥ ΑΝ ΧΕ ΕΙΜΑΤΑΚΟΥ ΝΑΩΝΗΡΗΤ.

¹⁴ B ΑΥΑΙΥ.

and to throw the two parts of the body of the holy man into it, together with lead, and pitch, and animal fat,¹ and bitumen;² and they heated them together until they melted, and the flames went up to a great height, and that which was melted flowed hither and thither by reason of the intensity of the flames which rose to a height of fifteen cubits. And they brought pieces from the cauldron to the king, saying, "This (wretched man)³ has come to an end and is burnt up." And Dadianus commanded them to bury the cauldron and the pieces of the saint which were in it⁴ in the earth, lest the Christians should find his remains and build a martyrium over them. When the attendants had finished burying the righteous man and were going away, there was a great trembling in the air and the earth shook to its foundations: and behold the Lord Jesus Christ came down from heaven with His holy angels, and stood over the place wherein the cauldron was buried. And He said to Zalathiël⁵ [17] the angel, "Bring up hither the cauldron", and when he had brought it up he laid it down upon the ground. And the Lord, in Whom is might, answered [and said], "O George, my chosen one, arise!⁶ For I am He that raised up Lazarus from the dead, and I now command⁷ thee to arise and come forth from the cauldron and stand upon thy feet; I am the Lord thy God." And straightway the nobly valiant man rose up in great power as one who had suffered no pain⁸ at all; and every one who saw him marvelled. The Lord said to him, "Be strong and of good cheer, George, my beloved, for there shall be great joy to thee in heaven and upon earth, and before My Good Father, and before My angels on account of thy contest; be strong, for I am with thee." And He went up to heaven with His holy angels.

¹ B omits ΝΕΜ ΟΥΩΤ.² B ΟΥΕΡΠΡΕΣΙ.³ B ΝΤΕ ΠΙΒΕΡΩΘΟ. Arab. فنى الزفت الذى فيه.⁴ Leaf no. 39 is wanting in B.⁵ I. e., שאלתיאל.⁶ B fol. 41a, begins with ΤΩΝΚ.⁷ B ΑΝΟΚ ΠΕ ΕΤΟΥΑΖCΑΖΝΙ.⁸ B ΝΕΜΚΑΖ.

And Saint George arose and walked, and sent to the governor, saying, "Behold, I am going about the city, teaching." And the governor straightway commanded them to seize him and to bring him to him¹ to the tribune; and as he was coming he cried out, saying, "O tribune, O tribune, I and my Lord Jesus Christ, the Son of the living God come to thee² and thy Apollo."

And behold, a woman whose name was Schollastikê³ cried out to⁴ Saint George the martyr of Christ, saying, "O my lord George, my son was yoking his ox in the field, and the ox fell [18] down and died. O my lord, help my poverty, for I know that my lord is able to do so through God." The saint said to her, "Take this staff from my hands, and go to the field and lay it upon the dead ox, and say, 'Thus saith Saint George in the name of Jesus Christ, Arise and stand up';" and the woman did as he had told her, and the ox arose straightway. And the woman glorified God, saying, "Blessed is the hour in which thou didst come into⁵ this city, verily thou art a prophet and God hath visited His people."

And again Dadianus sent after the martyr. When he had come, Trakiali⁶ the governor spake to him, saying, "Concerning the dry wood which budded, we know not of a certainty whether it was thy God who made it bud, or our god. Now behold we have here⁷ a sepulchre cut in the rock on the road to the cemetery, and no man knoweth where it is, nor where the opening⁸ of it is: but if through thy prayers the bones of those

¹ The fragment of the martyrdom given by D ends here. The other parts of the text are fragments of the miracles of Saint George.

² B αὐτὸν ζαροκ ον.

³ B σκολλαστική. Arabic كستية. The Greek has ἐν οἷς καὶ τις ἀνὴρ, Γλυκέριος τοῦνομα. *Acta Sanctorum*, Appendix to April 23, p. xi.

⁴ B οὐβε πλιριος ἡμαρτυρος ἡτε πᾶς ἐςχω ἡμος.

⁵ B ἐβοῦν ἐται.

⁶ The form given by Theodotus is ρακλίλος. Arabic اطرافيلي, Syr. ܠܐܬܪܩܝܠܝܝܐ. ⁷ B βατοτεν ζωσ ἐβοῦν. ⁸ B πογρο.

who are buried therein arise, I swear by my lord the Sun, and by the Moon and by Artemis the mother of the gods, that I will believe¹ upon thy God and become a Christian." The blessed George answered and said, "There come to me the words which I have heard in the Gospel, saying, If ye² have faith like a grain of mustard seed ye shall say to this mountain, Depart hence, [and it shall depart], and there shall be nothing impossible³ to you.⁴ But now arise, thou and Dadianus and the governors⁵ of [19] Egypt, and open the door of the tomb and bring⁶ hither to me the rotten bones of those who are dead, together with their dust." Then the three governors went straightway to the place of the sepulchre and opened the door, but they found no bones at all of the dead; and they took up the bone dust which they found, and brought it to Saint George: and Saint George threw himself down upon his knees, and prayed for the space of an hour.⁷ When he had finished his prayer and said 'Amen', there was a mighty⁸ trembling, and flashes of lightning shone upon those bones. And there came forth immediately from them five men and nine women and three⁹ little children; and when the governors saw what had taken place, they marvelled. Then the governors cried out to one of those who had risen from the dead, and said to him, "What is thy name?" And he that had risen from the dead answered and said, "My name is Boês."¹⁰ Dadianus said to him, "How many years is it since thou didst die?" and he replied, "More than two hundred years."¹¹ Dadianus said to him "Had Christ come into the world at that time, or not?"¹² and he that had risen from the dead said, "I do not know, nor

¹ B **ΕΙΤΝΑΖΤ**.² B **ἔωπι οὖν**.³ B **ἡερατχομ**.⁴ S. Matt. xvii. 20.⁵ B **νικεοῦρωοῖ**.⁶ B **ἀγι**.⁷ B **ωλ φοῦωω**.⁸ Read **οὐνιωτ**.⁹ B **ἱ** 'ten'.¹⁰ Arab. **سابون**, Syr. **ܫܒܘܢ**, B **Βιοῦβην**. Theodotus gives the name as **Βονς**.¹¹ B **Πεξαῖ νὰν χε ἱς ζοῦο ῥ ἡρομπι**.¹² Pisentios asked this same question of a mummy who complained to him of the tortures he suffered. See Amélineau, *Étude sur la Christianisme en Égypte*, p. 147.

did I ever hear that He had come." Dadianus said to him, "On what god dost thou believe?"¹ and he that had risen from [20] the dead said to him, "Do not force me,² O governor, for I am ashamed to say what god I believed on. I believed on a god whom they called Apollo, a stupid, dumb, deaf³ and blind [idol]. When I left the evil living⁴ of this life, I went to live in a place in the river of fire, until I should go where the worm dieth not.⁵ Hast thou never heard of the Scriptures of the Christians which say, 'Remember me in the day of terror in the place where there is no help,⁶ but disquiet and fear.' There is no mercy there, neither can the Judge be persuaded;⁷ but the work which every man hath done shall be laid before His eyes. Then⁸ the Judge⁹ will answer and say, 'Show me each one his work that I may give him¹⁰ his wages, according to that which he hath done;' hear then, O king, and I will tell thee. Every man who lives on earth, and confesses Him whom they crucified, if he bears many sins in his body when he departs¹¹ from this wicked world, will live in fetters on account of his sins, but on the Lord's day he will have rest because the Lord Jesus looks upon those who are punished on the Lord's day;¹² but as for me, there is no rest at all given to me on the Lord's day because I did not confess Christ's godhead when I lived upon earth. Why then should we confess¹³ and worship idols and images which cannot move"? Dadianus the governor answered¹⁴ and said to him, "Thy sense is destroyed through the length of the time of the two hundred years."¹⁵ [21] Then he that had risen from the dead looked upon Saint George

¹ B ΧΕΙC ΑΝΟΚ ΝΑΖ†. ² B ΑΝΑΓΚΗ.

³ B ΝΕΒΟ. ⁴ B ΜΠΙΧΙΝΩΝΗ.

⁵ B ΕΒΡΗΙ ΕΡΟQ ΑΓΕΜΜΑΥ ΝΧΕ ΠΙQΕΝΤ.

⁶ B ΜΜΟΝ ΓΛΙ ΜΒΟΗΘΙΑ. ⁷ B ΜΠΑΥQΕΤ ΝΓΗΤ.

⁸ B ΙΤΑ. ⁹ Arab. القاضى. We should probably read ΚΡΙΤΗΣ here.

¹⁰ B ΜΠΙΟΥΑΙ ΠΙΟΥΑΙ ΝΩΤΕΝ ΝΤΑ† ΜΠΙΟΥΑΙ ΠΙΟΥΑΙ ΜΠΕQΒΕΧΕ. ¹¹ B ΝΤΕQΟΥQΤΕΒ. ¹² B ΝΤΕ †ΚΥΡΙΛΚΗ.

¹³ B ΑΝΝΑΟΥΟΝQ.

¹⁴ B ΑQΕΡΟΥQ ΔΕ.

¹⁵ B ΠΑΙQ.

the martyr of Christ, and said to him, "O my lord the holy¹ martyr of Christ, we beseech thee to give us the holy baptism of Christ, that we may not fall back again into the punishment in which we were."² When Saint George saw their faith, he smote the earth with his foot, and water welled up, and he baptized them in the name of the Father, and the Son, and the Holy Spirit. And he said to them, "Depart in peace to Paradise," and they straightway disappeared and were not seen.³

And Dadianus the governor was stupefied for a time.⁴ Then the governors who were with him said, "This man is a magician⁵, and by his magic has made demons⁶ rise up before us, saying, 'I have raised the dead'." Dadianus said, "I will now disgrace the whole race⁷ of Christians." And he commanded, saying, "Choose me a poor widow woman whose like for poverty there is not in the whole world." And they went round about through the city and found a poor widow, and they put the righteous man with her, wishing to disgrace⁸ the Christians. When they had brought⁹ the righteous man into the widow's house, he said to her, "Give me some bread, for I am hungry." The poor widow woman answered and said to him,¹⁰ "Master, I have no bread in my house." Saint George said to her, "What god dost thou believe on, that thou hast no bread in thy house?" The woman^[22] said to him, "I believe in Apollo and Herakles¹¹ the mighty imperial gods." Saint George said to her, "Verily it is a just judgment of God that thou hast no bread in thy house."¹² And the woman looked upon his face, and saw that it was like that of an angel of God, and she said within herself, "I will go and beg bread from my neighbours and acquaintances, that I may set it before the man of God, and peradventure by reason of

¹ B adds ΕΘΟΥΛΒ.² B ΕΤΕΝΒΗΤΟΥ.³ B ΜΠΕΣΛΙ ΝΑΥ.⁴ B ΝΑΥΟΥΝΟΥ.⁵ B ΟΥΡΕΦΣΙΚ.⁶ Read ΝΣΑΝΔΕΜΩΝ.⁷ B ΜΠΑΙΓΕΝΟΣ.⁸ B ΕΤΝΑΩΩΩ.⁹ B ΕΤΑΥΙΝΙ.¹⁰ B omits ΝΑΥ.¹¹ B ΠΙΔΡΑΚΛΗΣ.¹² B ΠΑΝΙ.

his coming into my house I shall find favour in the sight of my neighbours." And it came to pass that when the poor widow woman had gone out the righteous man sat down¹ by the foot of the wooden pillar in her house; and it straightway took root², and put forth leaves, and became a large tree, and towered up fifteen cubits above the house. And behold Michael the archangel came³ with a table⁴ filled with all good things, and the saint⁵ ate and was comforted; and the table was filled with bread and every good thing. When the poor widow woman came into her house, and saw the great marvels, that is to say, the table set out within and filled with all good things, and the pillar⁶ of dry wood which had taken root,⁷ she said in her heart, "The God of the Christians hath remembered the poverty of the widow, and hath brought His martyr into my house to help me the wretched in spirit;"⁸ and she straightway⁹ threw herself down at the feet of the saint and worshipped¹⁰ him. Saint George [23] answered and said to her,¹¹ "Rise up and stand¹² upon thy feet, for I¹³ am not the God of the Christians, but only His servant,¹⁴ and I endure sufferings for His holy name's sake." And again the woman said to him, "Master, if I have found favour before thee, let me venture to speak one word before thee." The holy¹⁵ man said, "Speak." The woman said to him, "Master, I have here a little boy nine years old who is blind, deaf, dumb, and lame, and I am ashamed to show him to my neighbours: if now thou wilt make him see and hear and speak, I will believe¹⁶ upon thy God." The righteous man answered and said, "Bring hither the child to me;" and she brought him from the third storey of

¹ B ΝΑΥΖΕΜCΙ ΠΕ.² B ΑΥΘΕΠΝΟΥΝΙ.³ B ΑΥΙΝΙ.⁴ B ΝΟΥΔΡΑΠΕΖΑ.⁵ B adds ΓΕΩΡΓΙΟΣ.⁶ B ΝΕΜ ΠΙΚΕCΤΥΛΛΟC.⁷ B ΕΤΑΥΘΕΠΝΟΥΝΙ ΝΕ ΟΥΩΕ.⁸ B †ΤΑΛΕΠΩΡΟC ΝΧΗΡΑ.⁹ B CΑΤΟΤΥ.¹⁰ B ΑCΟΥΟΥΩΩΤ.¹¹ B adds ΝΑC.¹² B ΟΞΙ ΕΡΑΤ.¹³ B omits the second ΑΝΟΚ.¹⁴ B ΟΥΒΩΚ ΝΤΑΥ ΑΙΒΙCΙ.¹⁵ B ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC.¹⁶ B †ΝΑΝΑΖ†.

her house, and laid him in the bosom of the righteous man. And Saint George prayed over him with his head bowed down¹ over the child lying in his bosom, and he breathed upon him, and the scales fell from his eyes, and he saw straightway with his eyes.² The woman said to the saint, "Master, I beseech thee to make him to speak, and to hear with his ears, and to stand up and walk upon his feet."³ Saint George said to her, "O woman, this is sufficient now, but when I need him⁴ to serve me in a matter, I will call him and he shall hear me,⁵ and shall go and serve me." And the woman was not able to answer⁶ him a word, for she saw that his face was like the face of an angel of God.

And the lawless and impious governor, Dadianus, and the [24] sixty-nine governors who were with him, came out from their meal, and were walking about and enjoying themselves in the open spaces of the city. When the dragon of the abyss, that is to say, Dadianus the governor, saw the tree which had sprung up by means of the righteous man,⁷ he asked one of his rulers,⁸ "[Whence] is this new sight, this fig tree?" And he told him, saying, "This is the place into which George the mighty saint of the Galileans was cast."

Then the governor commanded to bring him and to set him before the public assembly,⁹ and he made them flog him without mercy¹⁰ until his flesh was cut to pieces, [and set fire under him] until his body was consumed through the intensity¹¹ of the flame; and he made them put vessels of fire upon his head. After these things he made them hang him up¹² to torture him, and they filled iron pots full¹³ of fire and placed them under him,

¹ B omits ΕΓΤΩΒΣ ΕΞΡΗΙ ΕΧΩΓ ΝΑΡΕ ΧΩΓ ΧΟΒΣ ΕΠΕCΗΤ.

² B adds ΒΕΝ ΝΕΓΒΑΛ.

³ The next eight leaves in A. have been paged and bound up in wrong order.

⁴ B ΙΕΡΕΙΧΡΙΑ.

⁵ B ΝΤΕΓCΩΤΕΜ.

⁶ B ΕΡΟΥΩ.

⁷ Read ΜΠΙΘΜΗ.

⁸ B ΝΝΙΕΝΑΡΧΟC.

⁹ B ΔΙΜΩCΙΑ.

¹⁰ B ΒΕΝ ΟΥΜΕΤΑΝΟΙΑ (sic) ΒΕΝ ΟΥΜΕΤΑΘΝΑΙ.

¹¹ B ΠΑΙΩΑΙ.

¹² B ΑΓΕΡΟΥΒΑΩ ΟΝ.

¹³ B ΟΝ CΕΜΕΣ.

until he yielded up his spirit. Then the governor commanded them to take his body and cast it¹ away upon a high mountain, and the dragon said in his heart, "The birds of heaven will come and devour his flesh." When they had taken away the body of the blessed² man to a mountain³ called⁴ Siris,⁵ the attendants cast it away there, and returned. Now when these devilish attendants had come away⁶ from the mountain a short distance, about thirty⁷ stadia, there came mighty thunders [25] and lightnings so that the whole mountain shook. And behold the Lord came upon a cloud, and said to Saint George, "O excellent and chosen one, rise up from where thou liest;" and straightway the martyr of Christ arose. And he ran after the attendants,⁸ crying out after them, and saying, "Wait a little for me until I come up with you." When the attendants looked back, and saw the righteous man running after them, they glorified God, and threw themselves down at the feet of the saint, and besought him, saying, "Give us the seal of Christ," and the blessed and righteous man Saint George baptised them in the name of the Father and the Son and the Holy Ghost. Then they came and stood before the lawless governor, and they all cried out,⁹ "We are Christians, openly;" and the kings were speechless with fear by reason of this thing. Then Dadianus commanded to bring¹⁰ the attendants and to set them before him,¹¹ and he made them crucify one of them who was called Klaudane¹² and torture him;¹³ two others called Lasiri and Lasirianê¹⁴

¹ B ἡσέβερεωρα.² B πῖμακαριος.³ B πῖτωογ.⁴ E begins here with the letters μογ†.⁵ Arab. سيرين, E ασηρ, Theodotus ασογγιον.⁶ B ἐβολ.⁷ E a stadium.⁸ B σαφασογ ἡνιγχεπερετης.⁹ B εγωω.¹⁰ B εθρογῖνι.¹¹ B omits ἐρατογ ναδραγ.¹² Arab. الكلودانا.¹³ B ἡσέ† ἡτεφαιμωριλ.¹⁴ Arab. لاسيرى ولاسيريانا.

they put to the sword, and Klêkôn¹ they threw to the wild beasts.²

After these things the governors commanded them to bring Saint George. And Dadianus the governor answered and said to him, "O George, I swear to thee by my Lord the Sun, and by the Moon, and by the gods, and by their mother Artemis, that I will treat thee kindly like my beloved son, and that I will gladly give thee every thing that thou askest; only hearken to [26] me as a father, and agree with me only so far as to worship the gods." Saint George answered and said to him, "I marvel at the words which thou³ hast just now spoken. I have been in thy power⁴ until this day, why hast thou not spoken them before?⁵ Behold, thou hast put me to the torture for the past seven⁶ years, thou hast slain me thrice, I died three times, and three times did my Lord Jesus Christ raise me up; but I never heard these words before from thee until this present.⁷ Knowest thou not, O governor, that this race of Christians is one that loves victory, and that it fights⁸ against those who fight against it? But now I rejoice⁹ that I can make thy mightiness glad, and I will offer sacrifice to thy great god Apollo whom¹⁰ thou lovest." When Dadianus the governor heard these things, he rejoiced greatly and took hold of the head¹¹ of Saint George and kissed it. And the righteous man resisted him, saying, "Nay, nay, O governor, for it is not the custom of the Galileans to be thus treated unless they have first worshipped the gods; command¹² that they put me¹³ in

¹ Arab. اكل يكون. E calls these martyrs Glêgôn, Klêgâtios, Lanasiarios and Mandrianos, and Theodotus Klêkôn, Lasiri, Dionysius and Joseph.

² According to E they suffered martyrdom on the ninth day of Pharmûthi.

³ Read ΕΤΕΚΧΩ ΝΙΜΟC?

⁴ B ΝΑΥΧΗ ΝΘΩΤΕΝ. Read ΝΤΟΤΚ?

⁵ B ΝΑΙ ΝΗΙ ΙCΧΕΝ ΩΡΠ. ⁶ E six years.

⁷ B †ΝΟΥ. With reference to the paging of the leaves in A read ΝΒ. Β., ΝΓ. Α. instead of ΝΖ. Β., ΝΗ. Α. ⁸ B ΕCΕ†.

⁹ B Ε†ΕΡΟΥΟΤ ΝΗΙ ΝΧΕ. ¹⁰ B ΦΑΙ. ¹¹ B ΝΤΑΑΦΕ.

¹² B ΟΥΑΖCΑΖΝΙ. ¹³ B ΝΙΜΟC.

prison until to-morrow." The governor answered and said to him, "Far be it from me to punish thee henceforth; forgive me for all the sufferings that I have inflicted¹ upon thee, for I wrought them on thee in ignorance. Accept me now as² a father, [27] and come, I will take thee into the interior³ of the palace where Queen Alexandra is resting in her chamber." When the governor had brought him in, he put him in the chamber with Queen Alexandra, and he shut the door upon them both and went out, for it was evening. Then Saint George bowed his knees⁴, and began to pray to God, saying, "O God, my God, there is none like⁵ unto Thee among the gods;⁶ Thou art the God who doest marvellous things.⁷ Why do the heathen cry out and the people imagine vain things? All the governors and rulers of the earth are gathered together, and they speak against God and against His Christ."⁸ Alexandra the Queen answered, and said to the saint, "O George, my master, I am listening unto thee attentively, and I like thy words. Who are these who 'cry out'? who⁹ are these who 'imagine [vain things]' and who is 'Christ'? teach me, I pray thee, that I may know him." Saint George answered, saying, "If thou desirest¹⁰ to know Christ and His words, O Queen Alexandra, listen. When God had created the heavens and the earth, He took a clod of earth and made a man like unto Him in His own form and likeness; thus He made flesh out of earth. Then again He created sinews in it, and He made the skin and the various other parts of the man, and the eyes, both seeing and unseeing¹¹ (?), the tongue,¹² the throat, the [28] hands and every thing which is contained in man. Is not that which is within [us] of earth? And the Lord Christ took upon Himself flesh from the holy Virgin Mary, and became man: He

¹ B ΕΑΙΤΟΥ.² B ΑΛΛΑ ΝΙΦΡΗΤ.³ B CΑ ΒΟΥΝ ΝΙΠΙΜΩΙΤ.⁴ B ΝΙΠΕΡΚΕΛΙ.⁵ Ps. lxxxvi. 8.⁶ B ΠΕΕΤΟΝΙ.⁷ Psalm lxxii. 18.⁸ Psalm ii. 1.⁹ B ΝΙΜ ΝΗ.¹⁰ B ΑΡΕΕΡΕΤΙΝ.¹¹ The text is probably corrupt here.¹² ΑΦΘΑΜΙΔ ΝΟΥΛΑΣ.

is the God who has raised me up from the dead, and it is for the sake of His Holy name and of His Good Father, and the Holy Spirit that I have endured sufferings. For Adam's sake, O Queen Alexandra, God made the heavens, and created the sun and the shining moon and the stars and the rest of creation." The Queen answered and said to him, "Explain this matter to me." Saint George said to her, "The idolaters who are in the world to-day worship¹ abominable things and not God, for they serve soulless² idols fashioned by the hands of man, and despise God the Creator of the universe." The Queen said to him, "Then are these gods, demons?" Saint George said to her, "Yes, they are demons." The Queen said to him, "How did the Son of God come into the world?"³ Saint George answered and said⁴ to her, "Hearken unto me, O Queen Alexandra. The Prophet David saith, 'Thou that sittest upon the cherubim, appear, show Thy strength, and come to help us.'⁵ And again he saith, 'He shall come down like rain upon the mown grass'⁶, that is, the blessed Virgin Mary. And again the prophet Habakkuk cried out, saying, 'O God, I heard the noise of Thee, and⁷ I was afraid I considered Thy works and I was speechless.'⁸ When the prophet Habakkuk spake these things, he spake truly, for he knew that Jesus Christ would come down into this world,⁹ and [29] he feared. And he considered that it was God who would become man, that salvation might be ours, and that He might deliver us from the hand of the devil, the enemy of all truth,¹⁰ who leadeth astray these seventy wicked governors." The Queen answered and said, "Verily thou speakest¹¹ well, and hast persuaded me that Christ is the God of the universe;¹² and now I

¹ B ΕΥΟΥΩΩ.² B ΝΑΝ ἸΦΥΧΟΝ.³ The text of A is corrupt in this place, but that this is the question that Alexandra asked is certain from Theodotus (p. 145, l. 8) and E, p. 194. l. 8.⁴ Read ΠΕΧΑΪ ΝΑΣ.⁵ Psalm lxxx. 1, 2.⁶ Psalm lxxii. 6.⁷ B omits ΟΥΟΣ.⁸ Habakkuk iii. 2. Saint George is quoting the Coptic version of Habakkuk.⁹ B ἸΠΙΚΟΣΜΟΣ.¹⁰ B ΜΕΘΜΗ.¹¹ B ΚΣΑΧΙ.¹² B ἸΠΙΕΠΤΗΡΥ.

beseech thee to pray for me, that all crafts and wiles of demons and idols may straightway flee away from me." Saint George answered and said to her, "If thou believest on Jesus Christ who was crucified, no blemish¹ of demons shall draw nigh thee at all." She said to him, "O George, my master, I believe, but I am afraid of the exceeding wicked governor, Dadianus, who devours flesh² like a wild beast. Keep the matter secret, and tell no one until I wear the crown of martyrdom in the kingdom of Christ; and now let me³ rest until the morning.

When the morning had come the governor commanded the herald to cry out through the whole city, saying, "Gather together, [O ye people,] to see this mighty Galilean worship Apollo." And the governor commanded them to bring Saint George into the courtyard of the temple where he was to offer sacrifice to Apollo; but Saint George said to the attendants who had come after him, "Go ye to the governor, and I, and⁴ the priests, and the ministers⁵ of the temple will go to Apollo, and worship him."

[30] And the herald continued to gather together with diligence the whole city, both small and great, to see the sight.

When the poor widow woman whose son Saint George had healed saw this, she straightway⁶ uncovered her head and rent her clothes, and set out for the place where the saint was. And she said to him, "O thou who didst raise the dead; who didst make those blind from their birth to see;⁷ who didst make to appear those who were dried up and gone to dust;⁸ who didst make pieces of wood of fruit-bearing trees⁹ to blossom beautifully; who didst make the pillar of my house to take root¹⁰ and become a mighty tree, and didst cause a table¹¹ to be filled with bread and all good things; who didst manifest forth multitudes of miracles and didst put the devil to shame; wilt thou now¹² go to Apollo and worship

¹ B ΝΑΤΑΘΝΙ.

² B ΟΥΕΜCΑΡΖ.

³ B ΧΑΤ ΧΕ ΤΝΟΥ

⁴ B ΑΝΟΚ ΔΕ ΝΕΜ.

⁵ B ΝΙCΑΤΗΡΟC.

⁶ B CΑΤΟΤC

⁷ B ΕΤΕΡΟΝ (sic) ΝΝΙΒΕΛΛΕΥ.

⁸ B ΝΙΩΒΕΕΤΩΟΥΩΟΥ.

⁹ B ΝΩΩΗΝ.

¹⁰ B ΩΕΠΝΟΥΝΙ.

¹¹ B ΝΤΑΔΡΑΠΕΖΑ

¹² B ΤΝΟΥ ΧΕ.

him, and put to shame the whole race of Christians?" When Saint George heard these things he smiled upon her,¹ and said, "Put down thy child out of thy arms," and she put² him down. Saint George said to the little child, "In the name of my Lord Jesus Christ I wish thee to come and be my servant in this matter," and straightway the little boy heard with his ears, and came leaping towards Saint George. Saint George said to him, "Come, go into the temple of Apollo and say to his idol, 'George the servant of Christ calleth thee'."³ And the child went quickly into the temple and said⁴, "I tell thee,⁵ O blind, [31] dumb and senseless idol, to come forth quickly, for George the servant of Christ calleth thee." And the evil spirit which sojourned⁶ in the idol cried out within him, saying,⁷ "O Nazarene, thou drawest every one to thee, and thou hast sent⁸ this⁹ little boy to me to disgrace me;" and straightway the idol of Apollo leaped down from his pedestal and came to Saint George. And Saint George answered and said to him, "Art thou the god of the heathen?" The demon who sojourned⁶ in the idol said, "Bear with me a little, and I will tell thee¹⁰ every thing before thou askest (?)¹¹ me;" and Saint George said to him, "Speak." And he began to speak and to declare everything, saying, "O master, and saint of God, thou art¹² not ignorant that of old time God made a Paradise in Eden,¹³ towards the east, and that God put in it the man He had made in His own likeness. And God said, "Let the angels come and worship him;" and straightway Michael and all his army of angels came and worshipped him. But I would not worship the man whom God

¹ B ΔΑΓΝΕΤΑΙ ΡΩΓΕΙ.² B ΔΕΧΕΤΑΙ.³ Read ΜΟΥΤΙ ΕΡΟΚ.⁴ B omits ΝΑΓΕΙ.⁵ B ΑΙΔΕΡΟΚ.⁶ B ΕΤΒΑΛΗΟΥΤ.⁷ B omits ΕΓΧΩ ΙΜΟΣ.⁸ B ΠΕ ΕΤΑΚΟΥΩΡΠ.⁹ B ΠΑΙΚΟΥΧΙ.¹⁰ B ΠΕΘΝΑΤΑΜΟΚ.¹¹ We might read ΙΠΑΤΕΚΤΑΚΟΙ 'before thou destroyest me'.¹² B ΚΟΙ.¹³ B ΕΔΕΜ.

lies. Thou wast cast forth from heaven on account of thy pride in having prepared a throne for thyself to sit upon, and for having made thyself equal¹ with Him that is more exalted than thou: and He drove thee suddenly forth from heaven, with all thy hosts, into the depths of the sea." When the spirit heard these things from him, he was speechless, and found not a word to say. And straightway Saint George smote the earth with his foot, and it opened its mouth, and he said to the idol, "Go down now into the abyss, O unclean spirit, and give speech to all the souls that thou hast destroyed;" and the unclean spirit went down straightway² into the abyss together with the idol³ in which he dwelt. And Saint George smote the earth with his foot, and it closed up as it was before.⁴ After these things Saint George unloosed his shoe-latchets, and went to the idol of Herakles, and pulled him down upon the ground, and broke him in pieces. And he said to the other idols, "Go down into the abyss, O gods of^[33] the heathen, for I have come against you in anger and wrath." When the priests and the ministers and the attendants who waited upon the idols saw the destruction of their gods, they laid hold of Saint George, and tied his hands behind him, and took him to the governor, and showed him everything that had happened to the gods and to Apollo,⁵ saying, "He has been thrown down into the abyss." And it came to pass that when Dadianus the governor heard these things, he was filled with fury, and said to Saint George, "O thou who art worthy of destruction, didst thou not say to me, 'I will worship the glorious gods where thou dost worship them'?' and thou saidst that thou wouldst throw⁶ incense to them, and yet thou dost use works of magic in this manner; knowest thou not that thy life is in my hands?" Saint George

¹ B ΖΥCOC. ² B CΑΤΟΤΩ ΟΥΝ.

³ B ΠΙΚΕΘΟΩΤ ΝΤΕ ΠΙΠΝΑ ΝΑΚΑΘΑΡΤΟΝ ΕΤΧΑΛΗΟΥΤ.

⁴ A martyr called Sarapamon also caused Apollo to sink into the earth. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 307.

⁵ B ΜΑΛΙCΤΑ ΠΙΝΙΩ† ΝΝΟΥ† ΠΙΑΠΟΛΛΟΝ.

⁶ B ΝΤΕΚΤΑΛΟ.

answered and said to him, "Go and bring¹ Apollo hither² to me, and I will worship him before thee." Dadianus said to him, "It has just³ been told me by the priests that he has gone down into the abyss, and now thou wishest to send me thither alive." Saint George answered and said to him,⁵ "If Apollo was the mighty god in whom thou didst trust⁶ to deliver thee in the evil day, how was it that he was unable to help himself,⁷ and was the first of all thy seventy gods to go to destruction? When my Lord God cometh to change the heavens and the earth, what wilt thou and what will he in whom thou puttest thy trust, do?" Then the governor in great grief⁸ for the destruction of his god Apollo, went into the palace to Queen Alexandra, and said, "I suffer by reason of this race of Christians, and especially through this Galilean⁹ George." Queen Alexandra answered and said to the governor, "Have I not told thee many times to let alone this race of Christians? for their God¹⁰ is the true God, and He will humble thee in thy pride." The governor¹¹ answered and said to the Queen,¹² "Woe is me, O Alexandra, for I fear¹³ that the magic of the Christians has entered into thee;" and he laid hold of the hair¹⁴ of her head, and dragged her along until he brought her to the sixty-nine governors who were with him, and he began [34] to tell them everything that had happened. Then the governors commanded to bring her and to hang her upon the wooden horse to torture her, and she said never a word; but was looking up to heaven. And she looked in the face of Saint George, and said to him, "Pray for me while I suffer these tortures." Saint

¹ Read ΑΝΙΟΥΙ.² B ΜΝΑΙ and omits ΝΗΙ.³ Read ΜΠΙΡΗ† with B.⁴ B ΑΚΕΡΟΥΖΩΛ.⁵ E comes to an end here with the word ΝΒΙ.⁶ B ΕΤΕΡΓΕΛΠΙΣ.⁷ B ΝΕΡΒΟΘΕΙΝ ΕΡΟΦ.⁸ B ΝΕΜΚΑΣ ΝΤΕ ΠΕΦΩΝΤ.⁹ B ΜΑΛΙΣΤΑ ΠΑΙΓΑΛΙΛΕΟΣ.¹⁰ B ΧΕ ΟΥΝΙ ΠΟΥΝΟΥ† ΝΘΟΚ (sic).¹¹ B ΠΟΥΡΟ.¹² Read Ν†ΟΥΡΩ.¹³ Read †ΕΡΖΟ†.¹⁴ B ΟΥΟΣ ΑΦΑΜΟΝΙ ΜΠΙΦΩΙ.

George answered and said to her, "Bear them patiently for a little, O Queen, that thou mayest receive a crown from the hands of my Lord Jesus Christ." And she said to him, "O George, my master, what shall I do, for I have not received holy baptism?" Saint George said to her, "Go, and thou shalt receive baptism by the pouring out of holy blood." And while they were taking her away¹ to destroy her, she cried out, saying, "O my Lord Jesus Christ, behold I have kept the door of my palace open [to Thee], and have not closed it, do thou, O Lord, not close the [35] door of the paradise of joy against me." When Alexandra the Queen had said these things she nobly consummated her martyrdom on the fifteenth day of Pharmûthi² at the third hour, and she received her incorruptible crown.

After these things the governors called Saint George and said to him, "Behold thou hast destroyed the Queen, and now we will gain the mastery over thee."³ And Magnentius⁴ one of the governors said, "Let us pass sentence of death upon him," and the thing pleased⁵ them all. Then Dadianus the governor sat down and wrote his sentence of death, saying, "I give George, the chief of the Galileans, who hath put the decrees of the governors behind his back, over to the sword; and know, O ye peoples, that we are innocent⁶ of his blood this day;" and the sixty-nine governors who were with him⁷ signed⁸ the writing. Then Saint George went to the place where he should receive his crown,

¹ B ΕΓΩΛΙ ΘΥΝ ÌΜΟC ΕΒΟΛ.

² I. e., April 10. This is the Queen Alexandra mentioned in the Coptic Church Calendar whose identification the Rev. S. C. Malan has found difficult. See his *Calendar of the Coptic Church*, p. 77, note 23.

³ Read ÈΡΟΚ with B.

⁴ Some few lines of the Sahidic Text of the last part of this martyrdom have been printed by Bouriant from two or three badly preserved leaves in the Museum of Bûlâk. See *Recueil de Travaux*, iv, p. 155.

⁵ Read Ì ΠΙΣΩΒ ΡΑΝΑ with B.

⁶ B ΤΕΤΕΝΤΕΝΤΟΥΒΗΟΥΤ ΑΝΟΝ ÈΒΟΛΖΑ.

⁷ Read ΕΘΝΕΜΑϞ with B.

⁸ B ΑΥΧΒΑΙ ΒΑΡΑΤϞ ÌΤΕϞ ΕΠΙCΤΟΛΗ ÈΧΕΝ.

rejoicing. When he had come to that spot he said to the soldiers who were holding him, "Brethren, bear with me ¹ a little, that I may pray for the seventy governors who have tortured ² me during the last seven years." Then Saint George looked up to heaven, and said, "O my Lord Jesus Christ who didst send fire from heaven by Saint Elijah to devour the two captains of fifty and their hundred soldiers, let now I pray Thee that same fire come down from Thee and devour ³ these seventy [36] governors and those round about them, that not one of them may be left; for Thine is the glory for ever and ever, Amen." And while ⁴ he was praying, there straightway came forth fire from heaven, and it devoured the seventy governors and their hosts, in number about five thousand. And again the saint asked the soldiers to wait a little longer, and he prayed, saying, "O my Lord Jesus Christ, I see a multitude here wishing ⁵ to carry away my ⁶ body, but my body will not suffice for the whole world. I beseech Thee to grant a favour ⁷ to me, grant that my name may heal ⁸ all those afflicted by unclean spirits, who shall remember Thy servant George. O Lord my God, let every one who is greatly afraid in the place of judgement come forth in peace if he remembers my name; and do Thou write in the Book ⁹ of Life the name of every one who shall write down my martyrdom and the sufferings ¹⁰ which I have endured. If the heavens withhold their ¹¹ rain from the earth, and men make mention of the name of the God of George, I beseech Thee grant that Thy help may support them speedily. O God of truth, for the sake of whose holy name I have suffered ¹² these pains, remember all those who shall show kindness to the poor in my name, and forgive them the sins ¹³ which they have com-

¹ Read ΝΕΜΗΙ.² B ΑΥCΙ CΕΕΡΒΑCΑΝΙΖΙΝ.³ B ΝΤΕΡΡΟΚΖΟΥ.⁴ B ΕΤΙ ΔΕ ΕΓΤΩΒΖ.⁵ B ΕΓΟΥΩΩ.⁶ B ΠΑCΩΜΑ.⁷ B ΝΕΜΩΟΥ ΖΜΟΤ.⁸ B ΕΟΥΠΕΘΑΝΕΓ.⁹ B ΝΠΧΩΜ.¹⁰ B ΝΙΒΙCΙ.¹¹ B ΝΝΕCΜΟΥΝΖΩΟΥ.¹² B ΦΗΕΤΩΟΠ.¹³ B ΙΝΟΥΜΕΥΙ.

mitted." And when the saint had said these things in the fervour of his heart, behold the Lord Jesus Christ appeared to him, [37] saying, "Come up now into heaven, and rest thyself in the dwelling which I have prepared for thee in the kingdom of My Father which is in heaven. O excellent George, I will fulfil every thing which thou hast asked for, and many other things greater than these." Then Saint George said to the executioners,¹ "Come now, and perform that which has been commanded you;" and he stretched² out his neck, and they took off his holy head, and there came forth water and milk. And Jesus Christ took his blessed soul and embraced it³ and took it up to heaven with Him, and gave it as a gift to His Good Father and the Holy Spirit. Then straightway the earth shook to its foundations, and there were suddenly thunders and lightnings so that no man passed that place for mighty dread. Now all those who became martyrs through Saint George were eight thousand, six hundred and ninety-nine together with Alexandra the Queen. And Saint George consummated his martyrdom on the twenty-third day of the month Pharmûthi, on the Lord's day, at the ninth hour of the day. I Pasikrates⁴ the servant of Saint George was with my master until the end of his contest⁵ by the sentence of death of the impious governors. I have written down his holy martyrdom, and have added nothing thereto nor taken any thing therefrom; and my Lord Jesus Christ helped me, to Whom together with His Good Father and the Holy Spirit be glory for ever and ever, Amen.

¹ B ἡΝΙΚΕΤΩΝΝΑΡΙΟΝ (sic).

² B ἀρσῶογτεν ἡπερμῶιτ (sic).

³ B ἡμοσ.

⁴ Arab. سكرادس, Syr. ܣܟܪܕܝܣ.

⁵ B περσῶλγισ.

[38] *These are the mighty deeds and miracles which God wrought by the hand of Saint George after his martyrdom and after the coming of his body into Diospolis his native city, and after the building of his shrine, which was completed and consecrated on the seventh day of the month Athôr, and after the laying of his body within it. Saint Theodosius,¹ Bishop of Jerusalem, recited the mighty deeds and miracles which God wrought by Saint George, and the gracious acts which took place in his holy martyrrium² when he pronounced the following encomium on the day of his holy commemoration, which is the seventh day of Athôr, when there was gathered together a great multitude of the orthodox³ to celebrate the festival of Saint George in his shrine and to praise our Lord Jesus Christ.*

"I will open my mouth in parables, I will declare the things which have been hidden from the beginning, which we have heard⁴ and known, and which our fathers have declared unto us."⁵ As

¹ As this Theodosius, Bishop of Jerusalem, is referred to by Theodotus of Ancyra in his encomium upon St. George (Coptic text, p. 163) he must either have been a contemporary of his, or have lived before his time, for there is no reason to suppose that the mention of him in the encomium of Theodotus is an interpolation, or that it refers to Theodosius the Bishop of Jerusalem who flourished about A. D. 369. See Cave, *Script. Eccles. Historia Literaria*, p. 557, and Le Quien, *Oriens Christianus*, iii, p. 370. The Theodosius here referred to is probably the Palestinian monk who caused such trouble at the Council of Chalcedon, and who afterwards came to Jerusalem and usurped the episcopal throne of Juvenal. Many crimes and murders were committed through his agency in Jerusalem, but he was eventually expelled from that city about the year 453. He fled away and took refuge in the mountains of Sinai and his end is unknown. For his history and a discussion as to whether he appointed himself Bishop or not, see Le Quien, *Oriens Christianus*, iii, col. 164; Tillemont, *Mémoires pour servir à l'Histoire Ecclésiastique*, xv, pp. 197, 380, 672, 731—737, 754—756, and Notes lvii and lviii on pp. 925, 926.

² B ΠΜΑΡΤΥΡΟΣ.

³ B adds ΕΓΘΟΥΝΤ ΝΧΕ ΟΥΝΙΩΤ

ΝΜΗΩ ΝΤΕ ΜΙΟΡΘΟΔΟΖΟΣ ΕΥΕΡΩΑΙ.

⁴ B ΝΗΝΗΕΤΑΝΟΘΜΟΥ.

⁵ Psalm lxxviii, 2, 3.

the Holy Spirit spake by the mouth of David the righteous king, so also will I show forth to you the gifts and the miracles which came to pass through Saint George the mighty martyr of Christ, and what happened to him in the city of Tyre where he consummated [his martyrdom] under Dadianus, the lawless [governor] of the Persians. Now Tyre was the city of king¹ Nebuchad-^[39] nezzar who was king of² all the Chaldeans, and he forsook his city Tyre, and went to Babylon,³ and built it in a beautiful manner, and fortified it, and made it his royal city. And it came to pass that when they had taken off the head of Saint George it was separated from the body from the ninth hour of the day⁴ until sunset; and Pasikrates the servant of Saint George stood⁵ by it weeping over it and watching it. And behold God put it into the heart of two of his fellow-servants to come to the city to visit their master, and to learn what had become of him;⁶ and [the people] told them, saying, "They have slain him to-day." And they wept and rent their garments, and came⁷ to the body, and they found Pasikrates sitting and weeping; and they sat down and wept with him. After these things they rose up together and joined the head⁸ of the saint to his body, and it united with it as if it had never been severed at all. And they took the napkin⁹ which one of them had on him and wrapped his holy body smeared with blood in it: and they found a new sepulchre near to them outside the city, and they laid the body of the holy man in it until it was morning, and they sat outside the door. And it came to pass on the morrow that they rose up, and went into the city and bought incense and linen; and they brought them and put them around the body¹⁰ of Saint George; and they found that the head had joined on to the body

¹ B **ΝΑΒΟΧΟΔΟΝΟC CΡ ΠΟΥΡΟ**. Theodosius appears to refer to the capture of Tyre by Nebuchadnezzar after a siege of thirteen years.

² B **ΕΧΕΝ**. ³ B **ΕΤΒΑΒΥΛΩΝ**. ⁴ B **ΝΤΕ ΠΙΕΖΟΥ**.

⁵ B **ΝΑΓΣΕΜCΙ**. ⁶ B **ΝΤΟΥΕΜΙ ΧΕ ΟΥ ΠΕ ΕΤΑΦΩΠΙ**.

⁷ B **ΝΝΟΥΓΒΩC ΑΥΚΩΤ ΟΥΟC ΑΥΩΙΝΙ ΝCΑ**.

⁸ B **ΕΤΕΡΑΦΕ**. ⁹ B **ΝΔΙ CΥΝΔΩΝΙΟΝ**. ¹⁰ B **ΜΠCΩΜΑ**.

as if he were alive and there was no mark of the sword stroke¹ upon it at all. And the servants marvelled greatly², and believed [40] with all their heart that God had received him to Himself, and that everything which He had promised³ him while he was alive should in truth be done for him. Then they spread incense over him, and carefully prepared him for burial according to the custom of the country, and they buried⁴ him in a sepulchre⁵, and sealed⁶ it with seals, and they set Pasikrates outside to watch it. And the two other servants went into the city to labour for their living, and to obtain money wherewith to carry the body⁷ of the saint with them to their country. And it came to pass that after they had worked for two months the Lord sent to them there a merchant ship from Joppa⁸ laden with merchandise: and when they had sold the cargo the servants of Saint George spake with the sailors, and they agreed⁹ with them for a price to take them and the body of Saint George on board; and by the help of God they came to Joppa. When the sailors and the merchant¹⁰ heard¹¹ that it was the body of Saint George of Melitene of Diospolis who had gone into the country of the Persians, they marvelled greatly at the¹² manner of his martyrdom; and they all arose and worshipped him, and glorified God that they were esteemed worthy of carrying¹³ Saint George in their ship. And one of the sailors, Leontius¹⁴ of Joppa, an acquaintance of Saint George, brought horses and laid the body upon them, and carried it¹⁵ into Saint George's own house [at Diospolis]; and when he arrived there he found Saint George's mother and sisters had gone to their rest.

¹ B †ΩΕΝΗΗ.² B ἰματω.³ B φ† χοτοϋ.⁴ B αγκως.⁵ B ἰπιμζαϋ.⁶ B αϋτοπϋ.⁷ B ἰποϋσωμα.⁸ B ιοππη αϋι.⁹ B αϋ†νοϋχ.¹⁰ B πιπρακματεϋτης.¹¹ B εταρσωτεμ.¹² B ναϋερωφηρι ἰματω πε γε ἰαω ἰρη† αϋερ-
μαρτυρος.¹³ B εταλοϋ.¹⁴ Read ΠΕ ΛΕΟΝΤΙΟΣ, B has ΛΕΟΝΤΙΝΟΣ.¹⁵ B ἰπερσωμα.

Then the report spread abroad that they had brought the body [41] of Saint George who had been martyred, and whom they had not seen for the past seven years, into the house,¹ and because they were Christians they threw themselves down and worshipped him,² weeping and marvelling at the things which had taken place; and again they rejoiced and glorified God that they were worthy of such a gift. Then Pasikrates and the two other servants³ whose names⁴ were Lukios and Kirinneos told the people of the city everything that had happened to their master, and they all marvelled. And they laid the body of Saint George in his house for a week, and they all came and worshipped it. When the great day of the festival⁵ came they all assembled in the church, and the martyrdom of Saint George was read to all the believers, and they marvelled at him and especially at all that had happened⁶ to him, and they glorified God and His holy martyr. And behold when a certain wealthy nobleman of the city⁷ called Andrew, who was of the family⁸ of Saint George's mother, heard his martyrdom read, God opened his heart and he listened attentively to the passage [in the martyrdom]⁹ which says, "And the Lord appeared unto him,¹⁰ saying, I swear to thee by Myself that no harm shall befall any man who shall confess thy sufferings, for I know that he is flesh and blood. No evil shall happen to any man who is in any necessity whatsoever, whether¹¹ he be in peril by fearful judgments, or by many waters, or on the mountains, or in any affliction, if he remembers My name and the name of My Father which is in heaven, and [42] the Holy Spirit, and My servant George, and I will deliver him out of every trouble. I will write in the Book of Life the name

¹ B ΕΠΗΙ and omits ΑΡΧΟΚΟΥ ΕΒΟΛ.

² B ΕΟΥΩΩΤ.

³ B ΠΙΚΕΒΩΚ.

⁴ B ΟΥΑΙ ΔΕ ΧΕ.

⁵ B ἸΤΑΙ (sic) ΩΩΠΙ.

⁶ Read ΝΗΕΤΑΥΩΩΠΙ with B.

⁷ B ἸΡΑΜΑΟ ἸΤΕ ΤΠΟΛΙΣ ΕΠΕΦΡΑΝ ΠΕ ΑΝΔΡΕΑΣ ΟΥΟΣ.

⁸ B ἸΠΓΡΕΝΟΣ.

⁹ See page 36.

¹⁰ B ΕΡΟΦ ΑΦΣΑΧΙ ΝΕΜΑΦ ΕΦΧΩ ἸΜΟΣ.

¹¹ B ἸΤΑ.

of any one who shall write down thy martyrdom and thy mighty deeds, and shall manifest forth thy day and the sufferings which thou hast endured in My name. I will never allow to want¹ any good thing in this world during his whole life, the man who shall make an offering or a charity in thy name, or who shall make a book on thy sufferings² and place it in faith in thy shrine; he shall be numbered with My saints. I am the Lord God, and that which I have said³ will I do. I will take into My kingdom whosoever shall build⁴ a shrine in thy name, and I will never forsake him. I will cause mighty miracles to take place where⁵ soever thy body shall be laid; I will make the nations of the earth⁶ come to thy shrine and bring thee gifts; and I will gather together to thy shrine all the heathen of the earth, Jews, Samaritans, Persians, the children of Esau⁷ and even the barbarians and they shall bring thee gifts."

When the believing and truly God-loving man Andrew heard of all these cures with which God would benefit the people through him, he received great joy like Jacob when he saw the face of his son Joseph the ruler in Egypt, and he rose up quickly and wrote [43] down his martyrdom and put it in his house, saying, "I will set the memorial⁸ of my brother in my house, that his blessing and favour may abide with me for ever." And he cried out among the whole multitude, saying, "My brethren, as we have suffered great tribulation⁹ for the sake of our brother who was slain with the sword, let us now rejoice exceedingly that he has received great honour in heaven, and verily, because he has thus received freedom of speech before God, he is able to entreat God on our behalf that He may show mercy and help to us in this world and in that which is to come.¹⁰ And now, my brethren, hearer unto me, and let us build a little shrine to his name, and let

¹ B ΝΩΩΤ.² B ΝΕΡΒΙΣΙ.³ B ΕΤΑΙΧΟQ.⁴ B ΦΗΘΝΑΚΩΤ.⁵ B omits ΕΤΕΜΜΑΥ ΉΕΝ ΠΙΜΛ.⁶ B ΠΚΑΖΙ.⁷ B ΝΗΣΑΥ.⁸ B ΝΠΕΚΕΡΦΜΕΥΙ.⁹ B ΝΕΜΚΑΖ.¹⁰ B ΦΗΘΝΗΟΥ.

us lay his body in it, that his blessing¹ and favour may abide with us for ever." Then all the people answered with one voice, "Let be done what thou hast said. If thou wilt undertake the matter, we will undertake with thee, that the blessing of the saint may be with us and with our children, and that his blessing may abide in our city for ever." And it came to pass that when he heard these things he rejoiced.² And he rose up early in the morning, and brought his servants and labourers and the servants of Saint George, and he pulled down the walls³ and the dwelling of Saint George, and said, "I will not lay my brother's body in strange ground," and the rest of the people of the city helped him and laboured at the holy place. And he deposited the body of Saint George in the church, until they had cleared the ground⁴ [44] and could bring it back again. And it came to pass that when they had cleared the place they laid the foundations, and he marked out with straw where the walls should be⁵ according to the size⁶ of the little shrine, and he built it as well as he could⁷ (i. e., according to his means).

The first miracle of Saint George.

Now the first miracle which Saint George wrought was in respect of the building of the shrine in which they were to lay his body, in the peace of God, Amen.⁸ And it came to pass

¹ B ΠΕΡΙΣΜΟΥ.

² B ΕΤΑΙΩΣΤΕΜ ΕΝΑΙ ΑΓΓΡΑΦΗ ΟΥΟΣ ΑΓΩΡΗΠΗ.

³ B ΗΣΑ ΝΙΧΟΙ.

⁴ B ΨΑΤ ΟΥΕΡΚΑΘΑΡΙΖΙΝ ΗΠΙΜΑ ΕΘΡΟΥΧΑ ΣΕΝΤ ΕΒΡΗΙ ΑΘΕΡΟΥΣΟΡΤΟΖ.

⁵ Arab. امر ان يُعَلَّم بالتبن على حد بنيان.

⁶ B ΤΜΑΙΗ.

⁷ B adds ΑΣΧΩΚ ΕΒΟΛ ΗΤΕΡΜΑΡΤΥΡΙΑ ΕΤΑΙΩΚΩΤ ΕΤ-ΕΚΚΛΗΣΙΑ ΕΤΕ ΣΟΥΖ ΗΠΙΛΒΩΤ ΛΘΩΡ ΠΩΣ ΝΑΙ ΗΠΙΡΕΦΕΡ-ΝΟΒΙ ΕΤΑΙΩΣΧΑΙ ΑΜΕΝ. "His martyrion (?) was finished and dedicated as a church on the seventh day of Athôr. O God, have mercy upon the sinner who wrote [this book], Amen."

⁸ B omits from ΤΩΦΗΡΙ to ΑΜΗΝ.

that Andrew, who had set himself to build¹ the martyrion of Saint George, was lying on his bed one night and thinking within himself,² saying, "I have erred in beginning this building, especially as up to this present I see no man who will help me; and I know³ not whether I can finish it or not. If I do not finish it, men will laugh at me, saying, 'This man began to build, and was not able to finish', even as our Saviour said." And while he was meditating these things in his heart upon his bed, slumber overtook him and he slept. And behold Saint George appeared to him⁴ in a dream, saying, "Andrew, Andrew, knowest thou me?" and he said, "What is it, master?" Saint George said to him, "Knowest thou not who I am?" and Andrew said, "No." When Andrew knew him in his dream, he was astonished, and rose up and cast himself down at his feet and worshipped him, saying,⁵ "Art thou alive, O George, my master?" Saint George said [45] to him, "Thanks be to God, my body is with you, but I live in God by the Holy Spirit. And now I see that thou art down-hearted about the shrine which thou hast undertaken to build⁶ in my name, in which to lay my body, and I have come to thee to show thee a little wealth belonging to my ancestors out of which thou mayest pay for the shrine. Be of good cheer, and be not faint of heart, for I will put it⁷ into the hearts of the people of this city to help thee. Arise and follow me and I will show thee a place in the room of my house, which thou hast pulled down, wherein thou didst lay my body before thou didst take it into the church." Then Andrew, in his dream, rose up, and followed him. And Saint George took him into the room of his house, and showed him the place and set a mark on it with his finger,

¹ Add ΕΚΩΤ with B.

² B ἸΒΗΤΩ ΕΡΕ ΠΕΡΛΟΓΙΣΜΟΣ ΦΟΝΕ ἸΒΡΗΙ ἸΒΗΤΩ.

³ B ἸΠΕΤΕΜΙ.

⁴ B ΕΡΩ ἸΜΟΣ ΝΑΩ ΧΕ ΑΝΔΡΕΑΣ ΑΝΔΡΕΑΣ ΣΟΥΩΝΤ.

⁵ B ΕΡΩ ἸΜΟΣ.

⁶ B ΕΤΑΚΖΙΤΟΤΚ ΕΡΟΣ.

⁷ B ΤΝΑΤΗΙΣ ΕΠΕΖΗΤ.

and said to him,¹ "Rise up early in the morning and come here,² and dig down into this place one cubit, and thou shalt find the blessing which God hath set apart for thee." And when Andrew woke³ up from his vision he roused his wife, and told her everything⁴ which he had seen in his vision, and they marvelled greatly. His wife said to him, "Rise up now this very night, and let us light a lamp, and go to the place of which he told thee, and thou wilt see if we find the mark or not. If we find the mark as thou hast seen in thy vision, then of a certainty it is Saint⁵ George who has appeared to thee,⁶ and we may in truth believe that we shall find the money⁷ even as he hath shown⁸ thee." So they two arose, and lit⁹ a lamp which the woman carried, and [46] Andrew took a spade in his hand and went to that place at midnight, and when he looked upon the ground he found the mark which the saint had made with his finger¹⁰ in the vision; and Andrew and his wife marvelled greatly, and believed with all their hearts that it was Saint George who had made it.¹¹ Then the valiant Andrew bound a napkin round his loins, and took the spade in his hand and dug into the earth, and when he had gone down a little way he found a jar having its mouth sealed up with clay (?), and he dug it up and found it untouched. And Andrew and his wife threw themselves upon their faces, and worshipped God and Saint George; then they arose and lifted it up, and carried it into their house, glorifying God. And they made the light¹² to burn brightly, and went into¹³ their storehouse that no one in the house might know of their matter, and the woman lighted him with the lamp while he uncovered the jar¹⁴,

¹ Read **ναρ χε**. ² Read **επαί μα ωκι**.

³ B **εταφερνηφιν**. ⁴ B omits **ερωου**.

⁵ B **ιε αληθως ἰπιαγιος**. ⁶ B **ερω**.

⁷ B **ἵταιχρια**. ⁸ B **εταγταμοκ**.

⁹ B **αφβερο νογκαραπτης λ τςριμι τωουνογ ἱμογ**.

¹⁰ B **περτηπ**. ¹¹ B **πεεταφθαμιογ**.

¹² B **ἱπιβης**. ¹³ B **εζρη**. ¹⁴ B **ἡτκογλλαθι**.

which he found to be filled to the top with gold; and they arose and threw themselves upon their faces, and worshipped God and Saint George for the great favour that he had wrought for them. And the man brought out a measure of two hins¹ of gold wherewith he might complete the building of the shrine, and he buried the remainder again, and kept it hid in his house. Now when the morning had come he wished to give a feast to all the city² in the name of Saint George, saying within himself, "It is right to give the first-fruits to the Lord;" and he made [47] a great feast for all the poor and infirm and widows and orphans in the city, and he stood up and ministered unto them and rejoiced with them all. And on the morrow he invited all the nobles of the city, and made another great feast for them in the name of Saint George, and he sat at meat with them, and rejoiced with them because of the blessing which the Lord had vouchsafed to him. While they were eating he arose³, and spake with them saying, "Since⁴ God hath put it into your hearts to help me, let each one of you give a little, according to his means, that we in our generation may do this great blessing which God hath considered our city worthy⁵ of, and build the martyrion of Saint George in our city." And they all answered him with one voice, saying,⁶ "We tell thee that we will act according to our power, and, by the will of God we will come to thee, and that which each one of us shall find, according to his power, he shall bring to thee." And they all, from the least to the greatest did so each one according to his power, and they counted what came in in the name of Saint George and they found two thousand pounds⁷ in gold and one thousand silver *sathêri*.⁸ After these

¹ B ἡζιμ.² B ἡ πόλις.³ B adds ἀγῶν.⁴ B ὅρα.⁵ B φη ἐτα φτ ὁρενερπεμπω.⁶ B ἐν ὅνομα.⁷ Arab. دينار. The Coptic word λογκοσι or λογκοττιν, Greek λοκοτήνην, ὀλοκοτίνιν, ὀλοκοτίνος, is a word of uncertain origin. See Du Cange, *Glos. Med. et Infim. Graecitas*, i. 1038. The Sahidic form is **ΣΟΛΟΚΩΤ-ΤΙΝΟC**. See Zoega, *Catalogus*, p. 538.⁸ Arab. درهم. See Zoega, *Catalogus*, p. 625, note 9, and p. 513, note 7.

things he came to the place where the shrine was to be built to the name of Saint George, and they laid the foundations in the name of God and of Saint George, and¹ they built it well in three years; and they brought the holy martyr into the martyrrium; and they brought the holy Bishop of Jerusalem and he consecrated² the shrine. And what a number of miracles took place then! What a number of people were cured³ of their diseases! and what a multitude of unclean spirits came forth in the name of Saint George the holy martyr of our Lord Jesus Christ!

The second miracle⁴ of the holy martyr Saint George. [48]

And it came to pass when the holy Bishop had consecrated the shrine of Saint George and was bringing up the holy offering,⁵ a man came in who had an unclean spirit from his youth, and it used to bring him down to the ground, and inflict sufferings upon him and make him writhe and foam at the mouth; now this man came and stood among the congregation wishing to be blessed with the multitude. And it came to pass that when the Bishop pronounced the τρισάγιον⁶ the spirit brought

¹ B ΝΕΜ ΠΛΗΓΙΟΣ ΓΕΩΡΓΙΟΣ ΔΥΚΟΤΩ.

² B ΑΦΕΡΑΓΙΛΖΙΝ ΗΜΟΩ.

³ B ΟΥΧΩΣ.

⁴ Read

†ΩΦΗΡΙ. After ΓΕΩΡΓΙΟΣ B adds ΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΑΒ.

⁵ I. e. the elements. See Hammond, *Antient Liturgies*, p. 173, Note 1.

⁶ I. e. Ἄγιος ὁ θεός, ἄγιος ἰσχυρός, ἄγιος ἀθάνατος, ελεησον ἡμᾶς. This hymn was sung in connexion with the 'Little Entrance', and was introduced into the service by Proclus, Patriarch of Constantinople (A. D. 446). It comes in the Greek liturgy of St. Mark just after the Little Entrance, and it is actually found in some of the printed Coptic liturgies. See Malan, *The Divine Liturgy of Saint Mark*, p. 43; Renaudot, *Liturgiarum Orientalium*, i, pp. lxxx—cxii; Densinger, *Ritus Orientalium*, ii, p. 367; Marquess of Bute, *The Coptic Morning Service for the Lord's Day*, p. 56; Rodwell, *The Liturgies of S. Basil, S. Gregory and S. Cyril*, p. 30; Evetts, *Rites of the Coptic Church*, pp. 34—35. The statement made by Hammond (*Antient Liturgies*, p. 381) on this point is incorrect.

the man down upon the ground¹ and made him writhe and foam at the mouth; then he rose up and stood before the multitude, and cried² out, saying, "What hast thou to do with me, O saint of God? I know who thou art, and that thou art not able to cast me forth from this man, for I am a lunatic,³ and thou hast no dominion over me, O George." And he began to blaspheme God and Saint George. And Saint George inflicted sufferings [49] upon him and brought him to a pillar. Then Saint George tied his hands behind him, and dragged him up the pillar with his hands tied behind his back, until his head was on a level with the top of the pillar. And all who saw him marvelled⁴ and said, "We never saw any one like this, for behold, his back, with his hands tied behind it, clung to the pillar without fastenings of rope,⁵ and his feet did not touch the ground, and he was dragged up the side of the pillar twice without any one touching him, and we have never seen such a miracle as this wrought by any of the martyrs." Now it was Saint George who held the body of the man⁶ to torture him, and every one who saw him marvelled at him, and glorified God and Saint George the valiant martyr of our Lord Jesus Christ. After these things Saint George set him free, and he fell down⁷ senseless to the ground from the top of the pillar, so that everyone said, 'He is dead'. And when the salutation of peace⁸ had been given they pressed round about him, and marvelled at him, for he was⁹ as one dead. And a certain man who had never walked, but was lame from his mother's womb, and who sat begging at the door of the shrine, came in at that moment with the multitude, crawling upon his hands and knees and dragging his feet¹⁰ after him. And he crawled in among the feet of the people¹¹ until he came to the

¹ B ΔΥΙΝΙ ἸΜΟQ ΕΠΚΑΞΙ.² B ΑΓΩΩ.³ B ΟΥΠΕΡΕΜΟΥ ΧΝΑΩΧΕΜΧΟΜ.⁴ B ΕΓΕΡΩΦΗΡΙ.⁵ B ΑΘΝΕ ἸΝΝΟΞ.⁶ B ἸΠΙΡΩΜΙ.⁷ B ἸΠΩΩΙ.⁸ I. e., 'the kiss of peace', referring to the words ἀσπασώμεθα ἀλλήλους ἐν φιλήματι ἀγίῳ Romans xvi, 16.⁹ B ΕΥΟΙ.¹⁰ B ΝΕΥΦΑΤ.¹¹ B ΝΕΝΘΑΛΑΥΧ ΝΕΝΩΔΕ ἸΝΙΡΩΜΙ.

man who was possessed of a devil. And the man who was possessed of a devil put out his hand and took hold of the neck of the lame man and drew it to him, wishing to take it in his hand,¹ and his legs gave a loud crack and became straight immediately. Then the people² took away his neck out of the hands of him that was possessed of a devil,³ wishing to set him free, and said, "Go forth and depart," and he arose and stood [50] up trembling,⁴ and his legs gained strength, and he went forth and departed.⁵ And those who knew him ran out after him, but no one could catch him until he came outside the courtyard of the shrine. Then the Bishop commanded them to bring him, and the man who was possessed of a devil said, "Forgive me, O holy father, and I will tell thee what I have seen. From my youth⁶ up I have been possessed of a devil until to-day, but I never saw him with my eyes except to-day, when, as he was coming to me,⁷ I saw fire before me, and I was frightened⁸ and fell down on the ground, and I knew nothing until the devil had gone out from me. When the people came to lift me up, it came to pass that [the devil] came to me when I was senseless, and I saw Saint George come in by the altar, and he took hold of my hands and comforted me, and I then saw with my eyes that devil before me in the form of a man, and Saint George inflicted great sufferings upon him. And he took him and dragged him up to the top of the pillar, and he inflicted sufferings upon him, and at last the devil cried out with a loud noise, and swore an oath saying, "I will go out of this man and never return to him again." Then I⁹ saw Saint George take hold of him, and lift him up to the top of the pillar, and throw him down upon the

¹ B ΛΥCΩΚ ΕΡΩΟΥ ΕΥΟΥΩΨ ΕΟΛΓ. ² B Α ΖΑΝΚΕΡΩΜΙ.

³ B ΝΤΟΤΓ ΝΠΙΡΩΜΙ ΕΤΟΙ ΝΔΕΜΩΝ.

⁴ B ΞΕΝ ΟΥΘΟΟΡΤΕΡ ΑΦΘΖΙ ΕΡΑΤΓ. ⁵ B ΕΡΑΤΓ.

⁶ B ΙCΧΕΝ ΤΑΜΕΤΚΟΥΧΙ ΟΥΔΕΜΩΝ ΕΧΩΙ.

⁷ B ΞΕΝ ΝΑΒΑΛ ΕΝΕΞ ΕΒΗΛ ΕΦΟΟΥ ΑΦΩΑΝΝΟΥΙ ΕΙ ΕΧΩΝ.

⁸ B ΝΩΛΙΘΟΟΡΤΕΡ. ⁹ B ΑΝΟΚ ΔΕ.

[51] pavement, and the devil uttered a loud cry through his nostrils, and came out, and departed. And I knew that I was relieved in my body, and I fell asleep and slumbered, and saw nothing until this lame man looked upon me. When I opened my eyes I saw Saint George holding¹ my hands, and embracing the neck² of the lame man, and he beckoned to me, saying, 'Hold him tightly.' And I held his neck and pulled, and Saint George held his legs and pulled, and his legs³ gave forth a loud noise; and Saint George let go⁴ his legs and beckoned to me⁵ to let go his neck, and the man rose up and went away running; and Saint George went up to heaven, and I looked after him." When the Bishop and the multitude⁶ who were standing round about him heard these things, they marvelled with a great astonishment, and glorified God and Saint George, saying, "Great are the mighty deeds and favours which⁷ God works through him." And the men who were healed became⁸ servants of the shrine of Saint George, and served him there day and night until the day of their death. And multitudes of men and women and children who were sick with divers diseases, and fevers, and burnings, and unclean spirits, were healed that day in the shrine of Saint George in the name of our Lord Jesus Christ.

[52] *The third miracle of Saint George the holy martyr of Jesus Christ.*⁹

And it came to pass that when the holy Bishop went into Jerusalem with all those¹⁰ that were with him, they spake of the signs and miracles which had happened through Saint George in the midst of the people. And behold a certain Jew, who

¹ B ΕΓΓΡΑΜΟΝΙ. ² B ΕΦΜΟΥ. ³ B Α ΝΕΦΑΤ †.

⁴ B ΑΡΧΑΥ. ⁵ B ΝΟΥΒΗ. ⁶ B ΠΙΜΝΩ ΓΑΡ.

⁷ B ΕΡΕ. ⁸ B ΕΥΟΙ ΜΒΩΚ ΉΕΝ ΠΤΟΠΟΣ.

⁹ B has ΕΘΟΥΑΒ instead of ΝΤΕ ΙΗΣ ΠΧ.

¹⁰ B ΕΘ ΝΕΜΑΥ ΤΗΡΟΥ.

was a sorcerer and a thief, and who made men fall asleep by his enchantments¹ while he stole their goods, heard of the mighty deeds and miracles which Saint George wrought, but believed them not. And he said to the multitudes, "The Christians err in praying to this earthly being like ourselves, saying, 'Help us, and heal our sicknesses';" and many Christians strove with this man often, but he continued his great blasphemies after this manner. Now a certain feeble-hearted Christian heard² him, and he was very angry and rose up to contend with him, saying, "God will not allow thee to despise His holy martyr thus, and the saint will revenge himself upon thee and blot thee out;" and they cursed³ each other with many curses. After these things the Jew answered and said, "Come now and lay a wager⁴ with me, I will go into the shrine, and will plunder it and bring out⁵ its possessions here without any one knowing it, and I will see what George will do to me." The Christian answered and said, [53] "Lay a wager with me for three pounds in gold. If thou carriest off anything from the shrine of Saint George and bringest it here, we will go into the shrine and make enquiries that we may know of a truth if thou hast carried off anything from the shrine. Then if thou work a month without any evil befalling thee,⁶ I will believe thee and will give thee three pounds in gold; but if thou art not able to steal anything from the shrine, and some evil befall thee, thou shalt give me three pounds in gold, and shalt become a Christian." So the matter was thus arranged between them, and they procured witnesses.⁷ Then the man who was a sorcerer arose and went into the shrine, and stole some things, and he came out while all were sleeping, and no one knew of the theft; and when he had come outside of the outer door of the shrine,⁸ he spake within himself, saying, "Be ashamed

¹ B ἡρεσενταῖς. ² B ἡπαρηντ ἄρσωτεμ.

³ B ἀγτ ἡθαννιωτ ἡωωω. ⁴ B χα λογω.

⁵ B ἑπαῖμα. ⁶ B πετρωογ ωωπι ἡμοκ.

⁷ B ἡνιμετρε. ⁸ B ετσαβολ ἡτε πιτοπος.

now, O Saint George, together with the man who laid a wager with me." And he took counsel with himself as he went along, saying, "I will sell these things for much money, and I will demand the three pounds in gold from the Christian, and I will make him forsake his faith and deny his baptism, and I shall see what this dead man George will do unto me." Now as he was pondering these things going along, behold the valiant martyr Saint George came to him in the guise of a soldier, holding a large ox-hide leather whip in his hand, and he said to the man, [54] "My brother, what art thou carrying?¹ show² me." And the Jew was astonished and said, "Friend, I will hide nothing from thee. I have stolen a few things, and since God has led thee across my path,³ come, take thy portion with me that thou mayest tell no man." Saint George said to him, "Since it is thus, come, let us go into the shrine and divide the thing between us as thou sayest." When he had come to the door of the shrine, Saint George gave him a blow on the head with the whip, saying, "Dost thou know who I am?" And the thief said to him, "Nay master, I am dead, I am dead, I know not who thou art." Saint George said to him, "I am George;" and when the thief heard this he trembled⁴ and fell down upon the ground. Then Saint George took hold of him and dragged him along saying, "Why sayest⁵ thou, 'I am dead, I am dead,' when thou art not dead? and now come hither and I will make thee to know who I am." Then Saint George bound⁶ him in the shrine, and tied the things which he had stolen to him,⁷ and suspended him from a beam at the height of three cubits from the ground, and he gave him severe lashes with the whip⁸ which he held in hand. O what a number of miracles took place at that time! and O what a number of cries did the thief utter! And all those who were asleep woke

¹ B ΕΤΤΑΙΝΟΥΤ.² Read ΝΤΑΥΡΕΛ ΧΗ.³ B ΕΒΟΥΝ ΕΒΡΗΙ.⁴ B ΑΓΩΘΟΡΤΕΡ ΑΓΖΕΙ ΕΒΡΗΙ

ΖΙΧΕΝ.

⁵ B ΚΧΩ ΜΜΟC.⁶ Read ΑΓCΟΝΖC with B.⁷ B ΝΒΗΤC ΑΓΙΩΙ.⁸ B ΠΙΜΑΚΛΑΒΙ.

up,¹ and arose, and came to him wondering what had taken place. And they asked one another, saying, "Who has suspended this man?" and they said, "Who could have reached up as far^[55] as this from the ground?" and the thief confessed what he had done, and told every one what had happened to him. And they marvelled and said, "Let us fetch a ladder and let him down," but the steward answered, "As God liveth, no one shall let him down until he that suspended him let him down;" so they left him tied up thus until it was morning, that everyone might see him. And the thief confessed that he had laid a wager² with a Christian in Jerusalem, and he cried out, "O George my master, have mercy upon me and I will never put forth my hand to steal again from any man from this hour, but I will henceforth become a Christian, and I will never return³ to the working of magic as of old;" and he wept⁴ the whole of that day, being suspended from the beam, until the morning came and everyone saw him. When Saint George saw the fixedness of his intention, he had compassion upon him, and came in the night and let him down; and the thief gave the things that he had stolen⁵ to the steward. And it came to pass that on the morrow he wrote a letter and sent it by the hands of a servant of the shrine to his wife and relatives in Jerusalem, and told them what had happened⁶ to him. He wished moreover to become a Christian, but shame would not allow him to enter Jerusalem. When his relatives had received and read the letter, they marvelled at the mighty things which had happened through Saint George. And when the Christian who had laid a wager with him heard it, he rejoiced^[56] greatly, and went⁷ and announced in all Jerusalem what had happened to the Jew in the shrine of Saint George; and all who heard glorified⁸ God. And his wife and children and all his

¹ Read *ρωις* with B. ² B *ἠπαίρητ' ἐταρχαυω*.

³ B *†νακοτ*. ⁴ B *ναρριμι*. ⁵ B omits *ἐτοττ*.

⁶ B *ἐταρωπι*. ⁷ B omits *ἐμαωω αρμωω*.

⁸ B *αγ†ωογ*.

neighbours and a multitude of Jews¹ arose and came to him, and he told them everything that had happened to him, and they all feared greatly, and were baptized on that day in the shrine of Saint George in the name of the Father and the Son and the Holy Ghost; and they glorified God for ever.

The fourth miracle of Saint George the holy martyr.²

Now the name of Saint George and the report that he wrought mighty deeds and signs, and miracles, and cures, and that he cast out devils spread abroad everywhere. And there was a certain man in the land of the Persians, called Nicanor, who was ruler over the third part of the Persians, and he had a son called Anatolius, whose body and face³ were covered with leprosy. And when he heard of the mighty deeds and miracles which God wrought by the hand of Saint George, he cried out with a cry, saying, "If God and Saint George heal the leprosy [57] on the face of my son, I will dedicate a hundred pounds of gold⁴ to the shrine of Saint George and I and all my house will become Christians." And it came to pass that when he had thus vowed he rose up on the morning of the morrow⁵ and the face of his son was healed, and there was no trace of leprosy in it. When Nicanor the ruler of the Persians saw this great miracle which had taken place in his son, he rose up and took the gifts which he had vowed, and much money, and Anatolius his son and his brethren and the multitudes of Persians who came with him, and they rose up and embarked in ships and came to the shrine⁶ of Saint George, and they washed his son in the bath and anointed

¹ B ἸΝΤΕ ΝΗΟΥΔΑΙ.

² B adds ΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΑΒ.

³ B ΖΑΝΚΕΟΥΟΝ ΒΕΝ ΠΕΡΖΟ.

⁴ Arab. قنطار ذهب. For an account of the word ΚΟΥΝΔΙΝΑΡΙΟΝ or ΚΟΥΝΤΙΝΑΡΙΟΝ, Gr. κεντηνδριον, Centenarium, see Du Cange, *Glossarium Med. et Infim. Graecitas*, I, p. 634.

⁵ B ἸΠΕΡΡΑΣΤ.

⁶ B ἸΠΤΟΠΟΣ.

him with the oil in the lamp, and his whole body was healed straightway. And he made his gift, and was baptized with those who were with him in the name¹ of the Father and the Son and the Holy Spirit, and they glorified God and Saint George for the favour which had happened to them. And it came to pass that when they came to their own land they built a large church, and called it by the name of Saint George; and they sent to Antioch and brought the God-loving Bishop, and he consecrated the church in the name of the Father, and the Son, and the Holy Ghost and Saint George. And a multitude of Persians received holy baptism on that day, men, women, and children. When many of them that were sick saw the young man that had been healed of his leprosy in the shrine of Saint George, they believed, and went into the shrine, and were healed straightway; [58] and they glorified God and Saint George for ever.

The fifth miracle of Saint George² the holy martyr.

Now there were two Samaritans who were partners in business, and they wanted to buy³ one hundred pounds worth of merchandise. And they rose up and saddled their asses, and took their money with them, and they mounted them wishing to go into Damascus to buy their merchandise. And while they were travelling along the road and were talking with each other about the mighty deeds and miracles which⁴ Saint George wrought, the night fell upon them. And it came to pass that while they were talking and were yet two or three miles from the town⁵, behold there came forth against them out of the wood,⁶ two hungry, roaring and ravening lions, as it is written, "He maketh darkness⁷, and it is night in which all the beasts of the earth go about.

¹ B $\beta\epsilon\kappa\ \phi\rho\alpha\kappa\iota$.

² B adds $\pi\iota\mu\alpha\rho\tau\gamma\rho\varsigma\ \epsilon\theta\omicron\upsilon\gamma\alpha\beta$.

³ B $\epsilon\gamma\delta\iota\tau$.

⁴ B $\epsilon\rho\epsilon$.

⁵ B $\epsilon\omicron\gamma\tau\iota\mu\iota\ \omega\alpha\tau\epsilon\kappa\mu\gamma\lambda\lambda\iota\omicron\kappa$.

⁶ B $\pi\iota\alpha\zeta$.

⁷ B $\alpha\kappa\chi\omega\ \nu\omicron\upsilon\chi\alpha\kappa\iota$.

The young lions roar¹ and raven and seek after their food.”² When the asses saw the wild beasts which were coming out against them, they ran away terror-stricken, and the men fell down off them half dead with fright.³ And the wild beasts stood still near the men wishing to devour them, but they did not pursue the animals, neither did they come up to the men; and they stood still near them and glared(?) upon them. Then the men spake⁴ with one another, saying, “If God and Saint George deliver us from the mouths of these wild beasts we will give this hundred⁵ pounds in gold to Saint George’s shrine, and become Christians.”

[59] And it came to pass that when they had thus vowed their vow to God, that the Good God, who desires the salvation of all men, and who made the lions to be at peace with Daniel the prophet, inclined the hearts of these two lions, and they bowed down their heads, and turned into the woods⁶ and departed. And the men whose minds had thus been quieted knew that it was Saint George⁷ who had vouchsafed to them this gift, and they glorified God and His holy⁸ martyr. When they had gone along the road a little they found their asses grazing and unharmed, and they got upon them and came into the town; and they spake with each other and with the people of everything which had happened to them. And every one who heard marvelled at the mighty deeds and miracles of Saint George; and the men of the city spake to them, saying, “These wild beasts have destroyed several⁹ men, and multitudes of animals¹⁰ of this district, but glory be to Saint George who hath delivered¹¹ you from this wrath.” After these things the two merchants took counsel with each other, saying, “What we have vowed to the shrine¹² of Saint George let us

¹ B ΖΑΝΜΑC ΜΜΟΥΙ ΕΥΖΟΚΕΡ.

² Psalm civ. 20.

³ B ΔΥΕΡΦΑΩΜΟΥ ΟΥΟΣ Α ΠΙΘΗΡΙΟΝ ΟΞΙ ΕΡΑΤΟΥ
CΑΠΩΩΙ ΜΜΩΟΥ ΕΝΑΥΟΥΩΩ ΕΟΥΩΜ ΝΗΡΙΩΜΙ.

⁴ B ΕΥCΑΧΙ.

⁵ B ΜΠΑΙ Ρ.

⁶ B ΕΒΟΥΝ ΒΕΝ ΠΙΛΑΖ.

⁷ B ΓΕΩΡΓΙΟC ΤΕ.

⁸ B ΠΙΜΑΡΤΥΡΟC.

⁹ B ΖΑΝΜΗΩ.

¹⁰ B ΝΤΕΒΝΗ.

¹¹ B ΠΕΤΑΦΝΑΞΕΜ.

¹² B ΜΠΤΟΠΟC.

perform as a thanksgiving to the glory of God, and let us become Christians¹ in very truth and not turn back.² And as we have come so far let us go into Damascus, and buy our merchandise, that we may make a little profit wherewith to make a requital." When they had come to Damascus they saw some precious stones called diamonds which they bought³ for one hundred pounds in gold; and when they came into Jerusalem they sold^[60] them for two hundred pounds in gold before they reached their native city in Samaria.⁴ Then the men spake with each other saying, "Thanks be to God that Saint George hath considered us worthy of this great favour." And it came to pass that when they had come into their city⁵ they told their kinsfolk and all the people of the mighty deeds and miracles which God had done to them. And they arose and took the hundred pounds in gold which they had vowed to give to the shrine of Saint George,⁶ and they proclaimed throughout the whole city, saying, "Let him that loveth God come into the shrine of Saint George with us;" and numbers of men and women in Samaria came forth with them. When they had come into the holy shrine they gave in their gift and saw the mighty miracles, and the many cures of the sick, and the many devils⁷ which were cast out, and they all rose⁸ up and received baptism in the name⁹ of the Father and the Son and the Holy Spirit. And one hundred and fifty-three souls became Christians¹⁰ that day in the shrine of Saint George in the peace of God, Amen.

¹ B ΝΟΥΧΡΗΣΤΙΑΝΟΣ.

² B ΜΠΕΝΘΡΕΝΤΑΣΘΟ ΕΦΑΞΟ ΖΟΟΝ. ³ B ΑΥΘΟΠ.

⁴ B ΕΤΟΥΒΑΙ (sic) ΝΤΣΑΜΑΡΙΑ. ⁵ B ΕΤΒΑΚΙ.

⁶ B ΓΕΩΡΓΙΟΣ ΝΕΜΑΝ ΟΥΟΣ ΑΥΖΙΩΙΩ.

⁷ B ΝΔΕΜΩΝ Ι ΝΑΥΖΙΟΥΙ ΝΙΜΩΟΥ.

⁸ B ΑΥΤΩΟΥΝΟΥ ΔΕ. ⁹ B ΜΦΡΑΝ.

¹⁰ B ΝΧΡΗΣΤΙΑΝΟΣ ΧΕ.

*The sixth miracle of Saint George the holy martyr¹ of
Jesus Christ.*

Now there was a certain Christian² in Jerusalem whose name [61] was Zôgratôr,³ and he had a son who was a lunatic, and he himself was gouty;⁴ and the man was very rich,⁵ and had much wealth in gold⁶ and silver and many herds of cattle. And it came to pass that when he heard⁷ of the mighty deeds and miracles of Saint George, he vowed⁸ a vow, saying, "If God and Saint George heal my feet and legs of this disease, I will give in return to his shrine, three meals and three pints of wine, every month. And if I can walk freely with my feet and can go along upon them by the twenty-third day of Pharmûthi, which is his great day, I will walk upon my legs to his shrine and will give one hundred pounds of gold to it." And when he had thus vowed, his legs⁹ became smaller (?) little by little,¹⁰ and his body became easier, and at the end of the appointed days he walked, and went into his house and into the church, and he prayed to God, saying, "I thank thee, O God of Saint George," and after two days his whole body was healed. When the day of the holy martyr, which is the twenty-third of Pharmûthi, drew near, he made ready everything which he would take with him, and his servants came to him, saying, "What animal shall we make ready for thee to ride?"¹¹ Zôgratôr answered and said, "As God liveth, I will walk on my legs from Jerusalem¹² to the shrine of Saint [62] George the holy martyr." Then they arose and went to the shrine of Saint George, and they found so great multitudes gathered together there marvelling at the mighty deeds and graces of healing which

¹ B adds ΕΘΟΥΛΒ.

² B ΟΥΡΩΜΙ ΔΕ ΝΧΡΗΧΤΙΛΝΟΣ.

³ B ΖΩΓΡΑΤΗΡ.

⁴ B ΝΛΠΟΤΑΚΡΗΣ.

⁵ B ΕΜΑΩΩ ΠΕ.

⁶ B ΟΥΝΟΥΒ.

⁷ B ΕΦΩΤΕΜ.

⁸ B ΝΜΟΦ ΖΩΦ.

⁹ B ΝΕΦΦΑ†.

¹⁰ B ΝΟΥΚΟΥΧΙ ΝΟΥΚΟΥΧΙ.

¹¹ B ΝΤΕΚΑΛΗΝ ΕΡΟΦ.

¹² B read ΙΛΜ.

had taken place through Saint George, that Zôgratôr¹ marvelled when he saw the mighty miracles and the healings which took place through Saint George, and he gave his gift to the shrine readily. And it came to pass that when the steward saw the marvellously great gifts which Zôgratôr gave, he took him into his house for two months, and he ate and drank with him joyfully. On the third day², by the good favour of God, the son of Zôgratôr arose and came to learn what had happened to his father, for he and those who had gone with him to the festival³ had not returned. Now Zôgratôr was within,⁴ talking to the steward of his son, saying, "I have a son possessed of an exceeding wicked devil who inflicts⁵ such great sufferings upon him⁶ that it has been said many times, 'It would be better for him to be dead⁷ rather than live⁸ and suffer such tortures as these.' If God and Saint George heal him by this time, next year, I will bring him⁹ to thee, and I will come hither to thee and will give greater gifts than these to his shrine." The steward said to him, "Dost thou believe that God is able to do everything?" [and Zôgratôr answered,] "I believe that the saints receive¹⁰ everything which¹¹ they ask for, 'and that nothing is too hard for them¹² [to do] in God's name.¹³ Moreover, it is written in the Gospel of John, 'Whosoever believeth on me shall himself do greater works than these that I do'."¹⁴ And it came to pass that while they were talking to one another, behold the son of Zôgratôr [83] and a number of servants came up riding upon horses, and stood by the door of the shrine, and he enquired for his father and

¹ B ζωγρατηρ εφναυ ενιτω. ² B ηεν πιεζουγ δε.

³ B ετεμπερζωλ ηθογ νεμ ηηεταγζωλ επιωαι.

⁴ B савол. ⁵ B αυτ. ⁶ Read ναγ των α? with B.

⁷ B εορεφμογ. ⁸ B εφονη.

⁹ B τηαενс νακ ηται ωαροκ παιμα ητατ ηζαννιωτ.

¹⁰ B τετενναδιτογ. ¹¹ B ετε ερε.

¹² B ητενηνογ. ¹³ B παραν.

¹⁴ B ετιρι. John xiv. 12.

found that he was with the steward; and he came to his father, and they spake with one another. And while they were talking with one another, behold the devil came into the boy suddenly, and tare him for a long time, and he foamed at the mouth, and the devil rose up and cried out with a loud voice,¹ saying, "What hast thou to do with me, O George? and why dost thou trouble me so much?"² By Hercules,³ I am a lunatic, and no one shall cast me out." And he uttered great blasphemies, saying, "By Hercules, thou shalt not cast me out, O George." Then Saint George smote him with severe smittings,⁴ and again the devil cried out loud cries, saying, "O George, thou makest me suffer," and he sware mighty oaths, saying, "If thou wilt allow me to come forth I will never return⁵ to him again." And when the devil⁶ had cast him down in the midst he came out from him, and never returned to him again; thus he was healed immediately. When Zôgratôr saw that the devil had come out of his son, he gave many gifts to the shrine of Saint George, and returned thanks to God.⁷ And he came to the shrine every year on Saint George's day⁸, and made⁹ a great feast to the poor and the widows and the orphans, and his son stood by them with joy; and they glorified¹⁰ God and Saint George¹¹ until the day of his death.

The seventh miracle of Saint George¹² the holy martyr.

[64] And it came to pass that when the servants of the shrine of Saint George¹³ had increased, the steward made them go out to collect and

¹ B adds ΕCΧΩ ΝΗΜΟC.

² B ΝΗΙ ΕΝΑΩ.

³ For other instances of the use of this interjection see Hyvernât, *Les Actes des Martyrs de l'Égypte*, pp. 35, 106.

⁴ B ΝΩΛΩΙ.

⁵ B †ΝΑΚΟΤ.

⁶ B ΠΙΔΕΜΩΝ ΔΕ.

⁷ B ΝΤΟΤC Φ†.

⁸ B ΠΕΖΟΟΥ.

⁹ B ΩΑΤΕCΙΡΙ.

¹⁰ B ΕΥ†ΩΟΥ.

¹¹ B ΓΕΩΡΓΙΟC ΕΠΕΖΟΟΥ ΝΤΕ ΠΕCΜΟΥ.

¹² B adds ΠΙΜΑΡΤΥΡΟC ΕΘΟΥΑΒ.

¹³ B omits ΝΠΙΛΓΙΟC ΓΕΩΡΓΙΟC.

gather in the first-fruits and gifts which were given to the holy shrine¹ of Saint George. Moreover, many people in the country vowed² and dedicated their sons and daughters³ and cattle to⁴ the shrine of Saint George, because of the mighty deeds and miracles which he wrought, and many barren women bore children after they had vowed cattle to the shrine. Whenever, too, a storm broke upon many ships at sea, so that they were suddenly in great danger,⁵ and the sailors cried out to God and Saint George, saying, "Help us," straightway⁶ the help of God strengthened them speedily and saved⁷ their ship until they arrived in haven. And much cattle which had been vowed, but had not been given by their masters to Saint George's shrine, went of their own accord⁸ until they came and entered into the shrine. But why should I mention the beasts which went of their own accord into the shrine, and omit the mighty miracles of soulless pieces of wood, and stones, and books, and pieces of gold which travelled through the air like birds until they came into the shrine of Saint George by the help⁹ of the living God? If a ship¹⁰ were in danger and pieces of wood, or writings, or pieces of gold, and other things were cast out of it into the sea in faith [65] in the name of Saint George, they would travel of their own accord through the air, until they came into the shrine. Now many people believed in the mighty deeds and the many miracles but a few did not.¹¹ And one of the servants¹² of the shrine rose up and stole some of the property of the shrine, and took it into his house, and the holy martyr bore with him until the end of five years, saying, "Peradventure he will repent¹³ of his sins, and

¹ В ΕΠΙΤΟΠΟΣ. ² В ΟΥΜΗΩ ΩΩ. ³ В ΖΑΝΩΗΡΙ.

⁴ В ΕΒΟΥΝ ΕΠΤΟΠΟΣ. ⁵ В ΗΤΟΥΕΡΚΥΝΔΙΝΕΥΙΝ.

⁶ В ΉΕΝ ΤΟΥΝΟΥ ΕΤΟΥΝΑΩ ΕΒΟΛ ΧΕ Φ† ΝΕΜ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΑΡΙΒΟΗΘΙΝ ΕΡΟΝ ΉΕΝ ΤΟΥΝΟΥ.

⁷ В ПОУХОΙ СЕМНІ. ⁸ В omits ΩΑΡΕ ΝΙΤΕΒΝΩΟΥΪ ΜΩΩΙ.

⁹ В ΉΙΤΕΝ ΤΒΟΗΘΙΑ. ¹⁰ В ΑΡΕΩΑΝ ΟΥΧΟΙ.

¹¹ В ΗΔΑΤΝΑΖ†. ¹² В ΠΙΒΩΚ.

¹³ В ҚНАЕРМЕТΑΝΟΙΝ ΕΞΡΗΙ.

I will forgive him;" but he did not cease to steal, and he acted¹ in this wise: everything that was given to him to take to the shrine, he took home to his wife like Judas, who when he stole from the Saviour out of the bag, took home to his wicked wife everything which had been given to the Saviour, Who put it into the bag² in the hands of Judas;³ even so did the servant steal and give to his wicked wife.⁴ It was on account of his wife that great temptation came upon⁵ Judas, and made him hang himself, for when God had set them apart for apostleship, all the Apostles, except Judas, forsook their houses, and wives, and children, and followed after the Son of the living God. Judas alone did not follow after his God, but lived with his wife, and was impure with [56] her, and for this reason the devil found a resting place⁶ within him until he made him an alien from God." And thus shall it happen to all who hearken unto their wicked wives until they make them aliens from God⁷ who created them. Now this man who was a servant of the shrine⁸ of Saint George and to whom things were given as to all his other fellow⁹ servants, used to take them into his house, and did not cease to steal the property of the shrine. After these things the holy martyr put a very wicked devil in him, and inflicted great sufferings upon him day and night. And the devil brought him into the church¹⁰ and spake from within him, saying, "I have taken much property¹¹

¹ B omits εἰρήν.

² B πηλοκομων.

³ According to tradition Judas married his mother, who had cast him away when a baby to perish, without knowing it. See Migne, *Dict. des Légendes*, col. 719. The Apostle Paul saw Judas in hell and held a conversation with him, and Judas made a confession to him. See the translation of the Coptic text published by Dulaurier in his *Fragment des révélations apocryphes de Saint Paul*, Paris, 1835.

⁴ B ἡτερεσιμι.

⁵ Read τασοφ.

⁶ B παιαβολος χεμχομ ογορ ἡβητη.

⁷ B ἡφτ.

⁸ B ἡπτοπος.

⁹ B ἡνερωφερ.

¹⁰ B ἡπιτοπος.

¹¹ B ἡογμηω nem ενχαι ἡτε παιτοπος.

of the shrine into my house, go ye into it, and ye will find it there;" and they went and found it there. And after he had suffered¹ thus for two months Saint George had compassion upon him, and healed him, and the steward cast him forth from the shrine; and all who heard of it glorified God and Saint George.

The eighth miracle of Saint George² the holy martyr.

There was a certain rich man in Antioch whose name was Eulogios;³ and he had a ship which went to sea,⁴ and he was occupied in great business. And he was a kind man, and gave great charities to the poor and the infirm, and he gave gifts and [67] first-fruits to every church⁵ in his city Antioch,⁶ and he made a great feast to all the clergy of his city twice a year, and he ate and drank frequently with the Archbishop, and prayed to God always; moreover, he visited the prisons, and was very rich. And he frequented the shrine⁷ of Saint George, and went there on the great⁸ day of his festival, which is the twenty-third of Pharmuthi, and he prayed there,⁹ and gave money¹⁰ to the shrine, and he ate and drank with the steward, and returned to his house in peace. And it came to pass that when he had done thus for twelve years, the devil, who is the enemy¹¹ of every one that believes on Christ, was envious of him because of the kind deeds which he wrought, and raised up a great black darkness¹² on the sea, and a storm. Now the ship of Eulogios was keeping close

¹ B ΔΒΟΤ ΔΕ Β. ² B adds ΠΙΜΑΡΤΥΡΟC ΕΘΟΥΑΒ.

³ B ΕΥΛΟΓΙCΜΟC. ⁴ B ΕΦΕΡΖΩΤΠ.

⁵ B ΝΕΜ ΕΚΚΛΗCΙΑ. ⁶ Read ΑΝΤΙΟΧΙΑ.

⁷ B ΕΦΤΑΛΕ ΠΤΟΠΟC ΕΦΖΗΛ ΟΝ. ⁸ B ΕΠΑΙΝΙΩΤ.

⁹ B ΝΑΡΩΛΗΛ ΠΕ ΉΕΝ ΠΙΤΟΠΟC ΟΥΟZ ΝΤΕΡΤ ΝΟΥΘΕΡ-
ΜΗCΙ. ¹⁰ Also spelt ΘΕΡΝΗCΙ. See Zoega, *Catalogus*, 625, note 9.

¹¹ B ΝΧΑΧΙ ΝΟΥΟΝ.

¹² B ΝΟΥΓΡΝΟΦΟC ΝΧΑΚΙ ΝΟΥΧΙΜΩΝ ΉΕΝ ΦΙΟΜ.

to the shore, for the sailors feared to put out to sea lest it should be destroyed under them, and they rose up and brought the merchandise and all their necessary¹ clothing to land; and they passed the whole night sorrowfully while the wind carried away the ship, and they knew not where it had gone. When the morning had come, they tired themselves out in seeking for the ship of Eulogios, but they found it not, and they came and told him everything that had happened; and he and his wife wept and were sorrowful. After these things they thanked God, saying, [68] "God's will be done, blessed be His name² for ever. If He wishes to be merciful³ to us we will build another ship like unto this;" and saying these things to each other they comforted themselves in God, and were strong⁴ in the property which they still had. But behold the devil raised up for them a greater trial than this. Now there was a certain Egyptian who was a very skilful thief, and when he was sought after⁵ to be put to death he rose up and fled, and came down to the sea, and by Satan's luck he found a ship about to sail to Antioch, and he went on board, and came thither,⁶ and lived in the house of Eulogios. After he had been there a few⁷ days he became a labourer for two years, and knew⁸ everything that was in the house of Eulogios,⁹ who knew not that he was a thief,¹⁰ but trusted him. And the thief found two other transgressors like¹¹ unto himself and made companions of them, as the Scripture saith, "Every man cleaveth to him that is like unto him," and they took counsel together to rob the house of Eulogios. And it came to pass that when the day¹² of the martyr drew near, that is to say, the twenty-third of Pharmûthi, Eulogios and many other people with

¹ B ΝΑΝΑΝΚΕ ΟΝ ΟΥΟΣ ΑΓΙ ΕΠΙΧΡΟ.

² Read ΜΑΡΕ ΦΡΑΝ with B. ³ B ΟΥΩΩ ΝΑΕΡΡΙΝΑΙ.

⁴ B ΝΑΥΤΑΧΡΗΟΥΤ. ⁵ B omits ΔΕ.

⁶ B ΕΜΑΥ ΑΦΩΠΙ ΔΕ. ⁷ B ΖΑΝΚΟΥΧΙ ΔΕ.

⁸ B ΑΓΙΝΙ (sic). ⁹ B ΠΙΕΥΛΟΡΙΟΣ. ¹⁰ B ΟΥСОВНΙ.

¹¹ B ΜΠΑΙΡΗΤ. ¹² B ΠΙΕΖΟΟΥ.

him made ready to go to the shrine. And it came to pass that while they were there, the mother-in-law of Eulogios fell sick,¹ and, according to the will of God, died; and his wife and her kinsfolk went to weep for, her leaving the Egyptian alone in the house. Then he rose up and went quickly with his companions [69] to the house, and took them in with him, and they ate and drank, and spent the whole day² in robbing the house of Eulogios. And they carried off the gold and silver and all the other valuable things, and finding an Alexandrian ship³ they embarked, and came to Alexandria; and they set out all the property of Eulogios in the market, and sold it for much money, and the share of each one amounted⁴ to three thousand pounds in gold. And it came to pass that when Eulogios came back from the shrine of Saint George, he found his wife and kinsfolk sorrowing; and they told him what had happened, and he grieved for many days. After these things he took consolation in God and glorified Him, saying, "God's will⁵ be done." Meanwhile those⁶ who had stolen his property went into Egypt to Peremoun,⁷ and lived there; and one of them fell sick (?),⁸ and became possessed of a devil, and went away, and no one knew whither he had gone. After a few days there was anger between the remaining two, and they quarrelled with each other, and at midnight the Egyptian rose up, and took a sword, and slew⁹ his insensible companion, and took all the gold and went to the country of Palestine where he toiled in business, and ate and drank with the money of Eulogios a long

¹ Read $\omega\omega\alpha\iota$. ² B $\alpha\gamma\pi\epsilon\chi\omega\rho\epsilon$.

³ B omits $\text{ON } \mu\pi\alpha\iota\rho\eta\tau$. ⁴ B $\epsilon\omega \tau\epsilon \epsilon\epsilon\rho\omicron\gamma\epsilon\rho$.

⁵ B $\phi\eta \epsilon\tau\epsilon\epsilon\gamma\alpha\gamma$. ⁶ B NAI .

⁷ or Pelusium. See Champollion, *L'Égypte sous les Pharaons*, ii, 83, 135, 361; Quatremère, *Mémoires sur l'Égypte*, i, 259. The Arabic name is فارمه and the place is marked on Jacotin's great war map of Egypt. It is not mentioned in Maḥmūd Bey's map, but it must be near the ruins of the castle of Tîna اثار قصره الطينه .

⁸ I do not know what $\omega\omega\rho\tau$ means here.

⁹ B $\alpha\gamma\beta\omega\tau\epsilon\beta \mu\pi\epsilon\gamma\omega\phi\eta\rho$.

time. And Eulogios, the true Christian and his wife Euphemia, [70] true to God, did not relax their offerings, and first-fruits, and charities on festival days¹ which they had been wont to give to the poor and the sick; and they did not cease their offerings, but continued them as formerly. And he gave away that which he had laid by, and when that had come to an end, he spent everything that he had. When the day² of the martyr drew nigh, Eulogios spake with his wife, saying, "Behold all the people of the city³ are going to the shrine of Saint George, but we have no income, this year to give; behold, O God, may Saint George look⁴ upon our affliction." His God-loving wife answered and said meekly to him, "I know, brother, that we have nothing, and that there is none⁵ to lend us anything,⁶ for we are poor, but behold,⁷ I have two garments,⁸ take this good one and sell it for money, that our offering to the shrine may not cease." When Eulogios heard these things his eye filled with tears and they both wept. And again Eulogios spake with his wife concerning the cost and the carrying out of the journey. The blessed Euphemia answered and said, "O good brother, rise up and go to thy neighbours, perchance God will cause them to have compassion upon thee and to lend thee the money⁹ wherewith thou shalt be able to supply thy wants and to go to the shrine in peace. If they will not lend thee money, then give this garment to the people who are going to the shrine, and God's will be done." And Eulogios hearkened to her, and rose up and went [71] to a neighbour of his, and said to him, "I want to speak with thee on a certain matter;" and he replied, "Speak, beloved brother." Eulogios said to him, "Behold the day of Saint George

¹ B ΝΕΜ ΝΟΥΛΠΑΡΧΗ ΝΕΜ ΝΟΥΕΖΟΥ.

² B ΝΙΕΖΟΥ. ³ B ΠΙΡΩΜΙ ΤΗΡΟΥ ΝΤΕ ΤΑΙΒΑΚΙ.

⁴ B ΝΑΥ. ⁵ B ΟΥΟΣ ΟΝ ΝΜΟΝ.

⁶ B ΝΑΤΕΝΖΟΥΤ ΝΑΝ ΧΕ. ⁷ Read ΖΗΠΠΕ.

⁸ B ΝΤΗΙ ΝΗΙ ΕΤΤΟΙ ΖΙΩΤ.

⁹ B ΝΑΚ ΩΑ ΠΙΘΕΡΜΗCΙ ΝΤΕ ΤΑΙΩΘΗΝ.

draweth nigh, and I do not wish to cease this year from giving the little gift which I am accustomed to give to his shrine; but behold I have¹ nothing at all this year to give, for thou knowest all that has happened to me. And now, neighbour, perhaps I may borrow² some money from thee until God show me a way in which I can work and make it up." And while Eulogios was speaking,³ his neighbour's eyes filled with tears, and he said to him, "O good brother, why sayest thou such things as these⁴ to me who have been thy servant until this day? and why speakest thou such things as these to me about money? As God liveth,⁵ hadst thou asked me for ten pounds in gold I would have given them to thee that I might obtain the blessing⁶ of the martyr. But behold⁷ now, I have here three pounds in gold, take them, and if thou needest⁸ more I will give it to thee." And Eulogios took them and brought them to his wife, saying, "I believe on God and Saint George, and if we cast all our care upon God, he will have mercy upon us again." His wife said to him, "God hath set apart the money for thee." And he said, "Thanks be to God and His holy martyr⁹, for when I went to such and such a man and told him¹⁰ everything, he said to me, 'If thou art in need¹¹ of more, come hither to me, and I will give thee what thou needest;'¹² and she rejoiced greatly, and thanked God. Then Eulogios rose up and embarked with those who were with¹³ him, to go to the shrine of Saint George. And behold, [72] the man who had stolen the property of Eulogios meditated within himself, saying, "I know that I have sinned from my youth up, without counting the great sin which I committed when I

¹ Read ΝΤΟΤΕΝ ΑΝ.² B ἵπποϋωπ.³ B ΖΟCΟΝ ΝΑΨCΑΧΙ.⁴ B ἵΝΑΙ ΜΗ ΖΑΝΚΕΟΥΟΝ.⁵ B ϥΟΝΒ ΔΕ.⁶ B ΖΙΝΔ ἵΤΕ ΠCΜΟΥ.⁷ B ΙC ΖΗΠΠΕ.⁸ B ΑΚΩΔΑΝΕΡἵΧΡΙΔ.⁹ B ΠΕΨΜΑΡΤΥΡΟC.¹⁰ B ΑΨΤΑΜΟΥ.¹¹ B ἵΝΤΕΚΕΡἵΧΡΙΔ.¹² B ἵΠΕΤΕΚΕΡΧΡΙΔ.¹³ B omits ΕΘΝΕΜΑΨ.

rose up against my neighbour and slew him craftily, and I shall suffer everlasting punishment for the sake of the things belonging to other people. Behold now¹ the day of the martyr draweth nigh, I will arise and go to his shrine, and will pray there and make a small offering that peradventure he may receive me favourably before God, and show mercy to my miserable soul." And it came to pass that when Eulogios came to the shrine of Saint² George he with those who were with him, prayed; and they came to the steward and handed in their gifts to him. And the steward knew Eulogios from his being accustomed to come to the shrine year by year, and he ate and³ drank with him. When it was morning they came into the shrine and prayed, and they stood up until the service (σύναξις) was ended, and Eulogios and his fellow citizens came out and walked to the market place. And behold the Egyptian who had robbed the house of Eulogios came in through the door of the shrine dressed⁴ in the dress⁵ of Eulogios with the money tied up in it; and they knew him immediately and ran upon him and laid hold of him, for he wished to flee away. Then they bound him and carried [73] him to the steward, who said to him, "What hast thou done with the things thou hast stolen?" and he said, "I have stolen nothing. O my master Eulogios, thou knowest⁶ that I served thee for two years, and that I never stole anything from thy⁷ house; and this dress (?) is one which I bought in⁸ the market." The steward said to him, "If thou wilt come in with me to the altar of Saint George, and wilt swear to me in the name of God and Saint George, saying, 'I have not stolen',⁹ thou shalt depart." And the thief was glad that he was going to escape, and he cried out, saying, "I will swear wherever thou pleasest,

¹ B ἴσθου γε. ² B Ἐπιάνριος.

³ B omits ογορ. ⁴ B τοι ἔχωρ.

⁵ B κασοῦλα. I do not know the exact meaning of this word.

⁶ B σωγν. ⁷ B περην. ⁸ B εβολρι.

⁹ B αν πε ἔταικολπογ.

and in whatever manner thou pleasest;" and the steward took him [in] that he might take the oath. And the steward said, ". this man chooseth death rather than life. For I say unto you that when a man takes an oath¹ it is received in the presence of God before he can smite² the earth thrice with his foot. As for me, Saint³ George has already told me in a dream during the past night, saying,⁴ 'They will bring to thee to-morrow a man who has stolen what belongs to me, do not let him go, but punish him until he gives up to thee everything that he has stolen'; but I did not understand the vision⁵ until this moment." And he commanded two new whips to be brought⁶ to him, and when they were brought they beat the Egyptian with many stripes; but the thief kept his mouth shut and did not⁷ speak at all. Then the steward took an oath, saying, "Thou shalt either be beaten with these whips⁸ until thou shalt die, or thou shalt restore the things thou hast stolen." And he commanded them to strip his clothes off him, and to beat him with [74] many stripes; and when they had taken off his clothes they found money⁹ inside. They said unto him, "What are these?" and he cried out, saying, "Master, I have sinned," and he admitted [his theft] before the multitude¹⁰ in the shrine¹¹ of Saint George, and confessed everything that had happened to him; and when they had beaten him with many stripes they cast him into a dungeon, and they left him without food¹² and water to die. When Eulogios had received the money he gave¹³ sixty pounds in gold to the shrine, and made a great feast to the poor and the sick, and he rejoiced, and thanked God and Saint George who worked mighty deeds and miracles. Now the money which they had

¹ В аѣнаѡрк. ² В пирѡми † ꙗ̄. ³ В ѡπιὰ γιос.

⁴ В ѡνнѣ таѣ колпоу тѣроу. ⁵ В ѡπιζοροма.

⁶ В аѣрке λεγѣи еγѣни наѣ ѡмаκлави.

⁷ В наѣсахи аи. ⁸ В пекѡма нас ѡпαιмаκлави.

⁹ В ѡπиноуѡ. ¹⁰ В ѡπимнѡ. ¹¹ В ѡπитоποс нем.

¹² В ѡаѡоуѡм. ¹³ В аγ†.

found with the thief amounted to more than five thousand pounds in gold. After these things Eulogios besought the steward and the man was set free,¹ and Eulogios gave him three pounds in gold and the dress which he had worn, and sent him away in peace. When the man saw the compassion of Eulogios and the mighty deeds and miracles of Saint George, how that he had told the steward [about him] in a dream, he gave the three pounds in gold to the shrine of Saint² George, and ministered unto the sick until the day of his death; and Saint George received him favourably and forgave him his sins.

After these things Saint George appeared to Eulogios by night, and said to him, "God hath heard thy prayer and hath accepted thy alms, saying, 'I know of thy charity to the poor [75] and the sick, and I will show mercy unto thee in this world and in that which is to come'.³ When thou shalt wish to return to thy house thou shalt find another ship, greater than thine which was lost, laden with stores⁴ and wood; take it to thy city that thou mayest build⁵ a shrine in my name, and I will bless thee, and thou shalt lack no good thing during thy life." And it came to pass that when it was light Eulogios told the people everything that Saint George had told him during the night, and they marvelled greatly; and they embarked in their ship and sailed to Antioch. And behold Saint George brought the ship of Eulogios to meet them laden with cypress wood and many good things. And Eulogios and those that were with him knew it, and they rose up and went up into it rejoicing, and they brought the ship to Antioch, and told the whole city; and when the people heard it they glorified God and Saint George. Then Eulogios gave great charities to the poor and the sick and the orphans on the day of Saint George, and his prayers and offerings and first-fruits continued in the church always. And he built a glorious shrine in the name of Saint George the holy martyr, and he and his wife and children ministered therein

¹ B ἀρχω.

² B ἱππῶν.

³ B φησὶν.

⁴ B ΝΕΜ ΘΗΚΗ.

⁵ A break occurs in B here.

until the day of his death. And Saint George received him favourably before God, who made him a partaker in the heavenly Jerusalem, the place which he desired greatly, and he kept the festival with all the saints.

The ninth miracle of Saint George.

[76]

And it came to pass during the reign of Diocletian the lawless idolater who destroyed the whole earth, that there was a certain general under his authority whose name was Euchios; and he was savage in appearance and of an exceeding wicked disposition. And the emperor Diocletian appointed him three thousand soldiers, and sent them into Egypt to overthrow the churches and to build temples to polluted idols in every place. When this man had come into the country of Egypt he appointed governors in every city and counts and dukes, and commanded them to bind all the Christians throughout their dominions; and he inflicted great punishments and fearful tortures upon them, and finally cut off their heads with the sword; and they became martyrs and died for the name of our Lord Jesus Christ. And he sent an edict throughout the whole land¹ of Egypt, and all the churches were overthrown, and temples of idols were built, and devils worshipped in them.

After all these things it came to pass that the Good God remembered all the evil which the impious emperor Diocletian had wrought, and the innocent blood of the saints, the holy martyrs which he had poured out. And when his end drew nigh, he called to Euchios the general, and said to him, "I know that [77] thou art a prudent man, and that thou dost perform the decrees and commands of the emperors. Rise up now and take soldiers and the edict of the emperor to help thee, and depart quickly into Syria of Palestine, and go first to the shrine of him that is called George, and overthrow it to its very foundations. For I cannot bear to hear tell of the mighty deeds of magic which are

¹ Read ΚΑΖ.

wrought¹ in the name of him whose head Dadianus the Persian cut off several years ago. And the Christians have built a shrine to his name, and they perform mighty deeds and signs by works of magic so that his name may be magnified in all the land, and many people have forsaken the glorious gods and follow after the mighty deeds of that man, and become Christians." So Euchios the general made obeisance to the emperor and took the edict, and the emperor appointed him three thousand soldiers and sent them to Syria,² and commanded him, saying, "Thou shalt first destroy the shrine of Saint³ George. Then thou shalt pull down all the churches and⁴ bind all the Christians and cast⁵ them into prison. And thou shalt punish them and inflict fearful⁶ sufferings upon them, and thou shalt cut off with the sword the heads⁷ of those who will not worship our gods,⁸ and shalt spare them not."⁹ Then the general took the soldiers with him, and [78] he embarked them in ships and sailed to Syria. When they came to the port of Saint George, they all went quickly¹⁰ into the city with swords, and weapons,¹¹ and bows and arrows¹² in their hands, and the whole city was disturbed by the multitude of the soldiers. And Euchios, like Holofernes¹³ of old who was the chief general of Nebuchadnezzar, went into the shrine of Saint George in great pride holding a staff in his hand, with a

¹ Read ΕΤΑΥΘΑΜΙΩΟΥ.

² B begins again here with the letters ρια.

³ B ἸΠΙΔΙΟΣ ἡγορη παρητ̄ ον εκεγορωερ βεν
ΠΙΜΑ ΕΤΕΜΜΑΥ. ⁴ B omits ογορ.

⁵ B ΕΚΕΡΙΤΟΥ ΕΠΙΩΤΕΚΟ ΟΥΟΣ ἡΤΕΚ̄ ΝΩΟΥ.

⁶ B omits ΕΥΒΟΟΙ ΟΥΟΣ. ⁷ B ΕΚΩΛΙ. ⁸ B ἡΝΕΙΝΟΥΤ̄.

⁹ B ἡΠΕΡΤΑΟ ΕΡΩΟΥ. ΤΟΤΕ ΠΙΣΤΡΑΤΥΛΑΤΗΣ ΝΕΜ
ΝΗΘΕΝΕΜΑΥ ΑΓΓΑΛΗΟΥ ΕΝΙΕΧΗΟΥ.

¹⁰ B omits ἡΧΩΛΕΜ and has ἡΘΩΟΥ ΔΕ.

¹¹ B omits ΝΕΜ ΖΑΝΖΑΡΜΑ.

¹² B omits from ΝΕΜ ΖΑΝΘΟΘΕΝΕΥ to ΟΥΕΣ ἡΝΩΥ.

¹³ Judith ii. 4.

multitude of soldiers following after him.¹ When he had come into the shrine² and saw the lamp burning to Saint George, one said [to him], "Look at this senseless thing," and he said, "I see the folly of the Christians, and if the god of this people were not blind the sun would give him light and he would have [no] need of a thousand lamps to give him light." And he took the stick in his hands and smote the lamp, saying, "What is this?" and the lamp broke and fell in fragments upon him and some of the soldiers; and a little piece of glass stuck in his head without his knowing it, and every part of his body which the oil from the lamp touched became leprous. And he thought that that was all that would happen to him, and said to the soldiers, "Until to-day we have heard only with our ears that there is a magician in this place, but to-day we have seen [that there is] with our eyes, for look and see³ what has happened to my hands and feet;" and the multitude of the soldiers round about him marvelled at the power of the holy martyr who had [79] made him leprous. And his head pained⁴ him exceedingly and he said to the soldiers, "Let us rest here until the morning;" and he was greatly ashamed because of the multitude of the soldiers round about him. And since all the people of the city were Christians, none of them would take him into their house, for they were angry with him on account of the lamp of the shrine which he had broken; and they went out and left him there. Then he rose up and went forth ashamed, and when he reached the door of the shrine and was coming out, his head became dizzy and he fell headlong on the ground, and his whole body trembled and he was unable to stand. Then the soldiers

¹ B omits from ΕΤΤΕ to ΟΥΟΖ.

² B ends with the words ΕΤΑΧΘΕ ΕΒΟΥΝ ΕΠΙΤΟΠΟΣ ΜΠΑ-
ΡΙΟΣ ΠΕΧΑΡ ΧΕ ΑΝΑΓ ΕΠΑΙΑΤΖΗΤ ΧΕ ΓΕΩΡΓΙΟΣ ΟΥΟΖ
ΝΑΡΧΩ ΜΜΟC ΧΕ ΑΙΝΑΓ ΕΘΜΕΤΑΤΖΗΤ ΝΝΙΧΡΗCΤΙΑΝΟC ΝΗ
ΕΡΕ ΝΑΙΝΟΥ† ΝΤΩΟΥ.

³ Read ΝΤΕΤΕΝΝΑΥ.

⁴ Read ΤΚΑC.

came round him and carried him into their house, and they ate and drank, but he could taste nothing for his head was suffering great pain. When the evening had come the soldiers went to bed and slept, but Euchios saw a vision in this wise. He saw a soldier whose name was George shoot an arrow into the air, and the arrow stuck in his head, and he cried out with a loud voice saying, "George, George," and straightway awoke from his slumber. When those who were in the room with him heard the cries they said, "Master, to whom dost thou speak?" and he was ashamed to tell them his dream, and he kept his mouth shut, not wishing to utter the name of Saint George from his lips at all. When the morning had come he was suffering greatly from [80] the piece of glass in his head, and he cried out with loud cries frightening the soldiers and saying, "Take me up, and let us go into our own country that I may not die in this foreign land." And all the soldiers rose up joyfully, and embarked in ships, and sailed to Antioch greatly ashamed; and the head of the general suppurated and became very putrid,¹ and on the third day God smote him and he died. And after five days his whole body became a mass of worms and very putrid, and the soldiers took him and buried him in the sea. When the soldiers had come into Antioch they showed the emperor everything that had taken place, and they told him of the mighty deeds and miracles which they had seen in the shrine of Saint George. But Diocletian the lawless and hateful apostate did not believe these things, for God wished to destroy him by an evil death on account of all the evil deeds he had wrought upon the saints. And he

¹ It is very probable that the writer of these miracles had in his mind the malady and death of Galerius of Dacia thus described by Lactantius, (*De Mortibus Persecutorum*, p. 64, Paris edit. 1710): *Nascitur ei ulcus malum in inferiori parte genitalium, serpitque latius Repercussis medullis, malum recidit introrsus, et interna comprehendit, vermes intus creantur. Odor teter non modo per palatium, sed totam civitatem pervadit. Nec mirum, cum jam confusi essent exitus stercoris et urinae. Comestus a vermibus, et in putredinem corpus cum intolerandis doloribus solvitur. Clamores simul horrendos ad sidera tollit, quales mugitus fingit saucius taurus.*

hardened his heart like Pharaoh of old, and said to the soldiers, "Ye have slain this great general of the empire, and ye utter these foul lies, saying that George the Galilean worketh mighty deeds and miracles. Now by our glorious gods, I will go myself to the shrine, and if I find that ye have foully lied I will cut off all your heads with the sword. And I will take an army there with me and will put the whole city to the sword, I will uproot the shrine to its very foundations, and I will make the Christians [81] worship idols in it."

After these things Diocletian arose and gathered together all his army, and prepared ships for them to embark in and sail to Syria: and he made a herald proclaim throughout the whole city, saying, "Prepare yourselves, O soldiers, for we are going to Syria to overthrow the shrine of the arch-sorcerer of the Galileans." Now while the words were in the emperor's mouth, behold the holy archangel Michael and Saint George came down from heaven and overturned under him the throne upon which he sat, and the golden pomegranates which were on the top of it struck his eyes and crushed in his eye-balls.¹ And he cried out with a loud voice and wept, saying, "Woe is me, O my Lord, woe is me; O Lord God the Good, I have sinned, forgive me, for I have wrought great evil to Thy servants upon earth; O God, forgive me, for I am a sinner." Then the voice of the holy archangel Michael came to him straightway, saying, "There shall be forgiveness to thee neither in this world nor in the world to come: and now thy dominion has passed away and is given to Constantine who is more excellent than thee thousands of times." And all the multitude of the soldiers and all the senators who were assembled² in the royal presence heard the voice of the archangel Michael speaking, and they marvelled at what had

¹ It is said that Diocletian could neither eat nor sleep, that he wept and sighed continually and that he died of a lingering disease assisted by melancholy and despair. Some accounts say that he perished by his own hand. See Eusebius, *Hist. Eccles.*, viii. 17, and Tillemont, *Histoire des Empereurs*, iv, p. 54.

² Read ΕΤΘΟΥΗΤ.

[82] suddenly happened from heaven. And they straightway arose and cast him forth from the royal office, and they brought in Constantine in his stead and robed him in royal apparel. And he was a lover of God, a lover of charity, a lover of man, a lover of goodness and of every person. He went to Church morning and evening every day; he made large assemblies at the Holy Communion, he prayed to God with great earnestness; he gave away large charities and gifts: and he, and his house, and his mother, the God-loving Queen Helena,¹ feared the Lord always, and they praised and blessed and thanked our Lord and God and Saviour, Jesus Christ, through Whom be all glory and adoration and honour meet for the Father and the Son and Holy vivifying and consubstantial Spirit with Him, now and always and for ever and ever, Amen.

[83] *The Encomium which the blessed Abba Theodotus,² Bishop of Ancyra³ of Galatia, pronounced on the day of the glorious commemoration—which is the twenty-third of the month Pharmûthi⁴—of Saint George, the martyr of Diospolis⁵ of*

¹ The True Cross was discovered by Helena in the year 326.

² Theodotus the twelvth Bishop of Ancyra in Galatia lived in the early part of the Vth century. According to our Coptic text he filled the office of Bishop seventy-five years and died at the age of one hundred and eighteen years (see page 171). He was present at the council of Ephesus (not Nicaea, as the Coptic text leads us to believe) in A. D. 431, and supported Cyril in his attacks upon Nestorius. Theodotus episcopus Ancyrae consentiens sanctae synodo, subscripsi. See Labbé, *Sacrorum Conciliorum Collectio*, t. iv, col. 1363; Le Quien, *Oriens Christianus*, i, col. 463, 464. For a list of the works extant of Theodotus see Cave, *Script. Eccles. Historia Literaria*, i, p. 325, ed. London 1688; Migne, *Dict. de Patrologie*, iv, col. 1606; Assemâni, *Bibl. Orient.* ii, pp. 295, 303; and for the extant Syriac versions of his works see Wright, *Cat. Syr. MSS. in the British Museum*, pp. 717, 776, 790.

³ Ancyra or Angorah, *Aṅkupa, was called Sebaste after Galatia became a Roman province about the year B. C. 25.

⁴ I. e. April 18.

⁵ Diospolis, 'the city of Jove', was the classical name given to the city ܠܕ Lod, Lydda, which was built by Shemed the descendant of Benjamin, 1 Chron.

Palestine, the sun of the truth, the star of the morning, the mighty man of the Galileans from Melitene and the valiant soldier of Christ; and he showed forth his family relationships and the mighty conflicts which he endured, and the honours which he received in heaven; in the peace of God, Amen.

It is meet and right and fitting for our souls, O holy beloved, that we should commemorate the sufferings and honourable contests of the saints, and more especially of Saint George the mighty, the most excellent and honourable athlete and warrior—whose festival we celebrate to-day in this glorious commemoration—who has shown himself to us approved by God and lovable before men, by reason of the righteous deeds which he displayed, through which he was worthy of being called into the healthful sufferings of Christ and of bearing wounds in his body for Christ's sake. He was perfect in great¹ endurance, and mighty valour, and a pure^[84] heart, and in giving up his entire will to God through the great zeal which he had in his heart towards God, and in the fear of Him which he had within him, which bore fruit plentifully to Him a hundredfold, sixtyfold, and thirtyfold. Moreover, he forsook his own will, and the multiplying of his great wealth, and his servants, and all his riches, and hearkened unto the voice of God, and took up his cross, and walked after our Lord Jesus, following after Him with an upright heart. On this account he received so great honour from Christ that He spake to him with an oath, saying, "Among all the martyrs who have existed there shall not be one like unto thee in heaven, neither shall there be any like unto thee for ever."² He burned with the Holy Spirit and

viii. 12. It was inhabited by the Benjamites after the captivity (Neh. xi. 35; 2 Esdr. xi. 31, 34), and was destroyed by Cestius Gallus about A. D. 65. It is situated about 12 miles from Joppa and about 23 from Jerusalem. Its Arabic name to day is سج. See *The Survey of Western Palestine*, name list to sheet 13; and Le Quien, *Oriens Christianus*, iii, col. 581.

¹ Read Ⲣⲓⲛⲓⲱⲧ, and in line 4 read ⲡⲓⲛⲓⲱⲧ.

² Read ⲱⲁ ⲉⲛⲉⲛ.

performed his daily life with zeal that he might be among those that are chosen and that benefit our souls. In short, he performed the whole will of God and put himself beyond the reach of every thought which could offend the soul. He lived in the service of God, and was remote from the vain sights of this life which are like dreams and which pass away quickly like shadows. For this reason he longed for heaven, remembering what the blessed Paul said,¹ "If ye be risen with Christ, seek after the things which are [85] above, where Christ sits at the right hand of God," and "Remember the things which are above and not those which are upon earth." Neither his father's rank of Count, nor the high birth of his mother, nor the glory of his soldierhood could overcome the decision of the truly noble and holy Saint George, neither could any one of these lead him astray or seduce him to forsake his piety and firm decision and perfect faith. The grace of God protected him in every thing concerning which he was anxious, and he feared God who watched over him, and God strengthened him on every side, like a precious stone of adamant, that he might never be moved. On this account when the time of persecution came, the heart of the holy Saint George was ready, and when God called him into the holy contest he was prompt to obey. Moreover, he went to the holy contest and marched through it by himself: and when they tortured him he became valiant, and was firm and resisted his enemies. He fought with impious governors and received the crown incorruptible for ever, and an imperial sceptre and royal throne from the true [86] and holy Bridegroom our Lord Jesus Christ. And not only himself, but multitudes of souls received crowns through him during the seven years in which they tortured him. If God in His true knowledge permit us, we hope to make manifest to you in this encomium the exalted honours of Saint George, the valiant athlete and soldier of Christ, the holy and noble man of Melitene. For the subject under discussion weighs upon us and compels us to show you everything truly. My heart rejoices greatly within me

¹ Colossians iii, 1, 2.

this day and urges me to speak more especially in honour of Saint George the great luminary, whose festival is celebrated to-day throughout the whole world. To him the Lord testified by oath, saying, "I swear by Myself and by My Holy Father, and the Holy Spirit, that among all those born of women there is not one like unto John the Baptist,¹ and that in the whole Army of Martyrs there is not one like unto thee, neither shall there be one like unto thee for ever. For thou shalt be more exalted than they all in the kingdom of heaven, and they all shall call thee 'George the beloved of God the Highest.'" I am afraid, O my beloved, to begin to speak in honour of this great illuminator and warrior, for I know the poverty of my intellect and the feebleness of my halting speech and that I shall not^[87] attain to the measure of his exalted and excellent contest. But I hope and trust that the Lord will send me the rays of the light of that valiant man to illuminate my heart and to quicken my halting tongue, that I may speak a few words in his honour to a Christ-loving congregation. And since the description of the honour of this valiant man, O beloved, is above the conception of every man upon earth, more especially of my humble tongue, I, who desire to speak in honour of holy Saint George, the valiant martyr, need wisdom from the Lord and a celestial tongue that I may not omit anything of the mighty and exalted contests of that noble and valiant man, which he fought before all people through his great² endurance and bravery. And also, he is honourworthy for each deed of valour which he wrought with great sufferings and a great number of contests: and if the Lord permit³ we will set before you a few of them. But meanwhile we will set before you the qualities of which we have spoken of this brave soldier of Christ, Saint George. And what are these qualities? His upright and unwavering faith in God; his certain hope; his sincere love; his compassion for every one and the whole human race; his gentleness to all creatures, both great^[88]

¹ S. Matt. xi. 11. ² Read τεγνωτ.

³ Read πῶς † ἡπαίρητ.

and small; his benignity; his goodness; his zeal; his patient endurance of the cares of this life; his good disposition and the joy of his soul; the blamelessness of his heart; his taking his stand at the tribunal boldly; his freedom of speech before the governors, entirely without shame or fear of man, as David the Psalmist said, "I will speak thy testimonies before kings, and will not be ashamed;"¹ his patient endurance of tortures with great² joy of heart; and the other sufferings which he bore for the sake of our Lord Jesus Christ. Of these contests we will set forth a few before you, as we promised to do in the beginning of the preface: the contests about which he heard that blessed voice of the Lord, saying, "As My Father has appointed Me a kingdom, so also will I appoint you who stand with Me in My temptation an unending and indestructible kingdom for ever."³ And again, "Ye shall eat and drink with Me in my kingdom."⁴ By reason of the words full of joy and every happiness Saint George [89] was especially ready for the strife: and the remembrance of those good things made suffering light to him. He bore every thing with a ready will, for he was gladly prompt in every thing. Nothing stood in the way of his rigid resolution to suffer, for the sufferings of this world prepared him for the good things of the world to come, and patient endurance prepared for him the crown incorruptible for ever in heaven. We have extended our preface until now, O beloved, and have not as yet set forth before you the glorious and marvelworthy sufferings of Saint George the athletic martyr of Christ who warred and fought against impiety. But now we will proclaim to you the things which we have set down, together with those which we shall say after them.

Now it came to pass in times of old that when Dadianus, the great king of the Persians, had obtained sovereignty he ruled over the whole world. Now it is said of this tyrannical governor that he was lord of the whole world, but the true Lord of the world, Who is over all things and Who gave us this dominion was not known. And everyone carried his life in his hand for he

¹ Psalm cxxix. 46. ² Read **ΟΥΝΩΤ**.

³ S. Luke xxii, 28, 29.

⁴ S. Luke xxii, 30.

knew that the devil, the father of all wickedness, was envious of our race at all times. Now when the devil saw the faith of Christ increasing day by day throughout the whole world, he was filled with great envy, and entered into the heart of that [90] impious governor Dadianus, who was more wicked than any one else on the whole earth, and who hardened his heart like Pharaoh of old and raised up a great persecution against all Christians. And he sat down and issued an edict to all the world in which was written as follows. "Inasmuch as a rumour has reached my ears that He whom Mary bore, and whom the ravening wolves of Jews slew, is to be worshipped and served by all people, and that Apollo and Poseidon and Hermes and Zeus and Artemis and the rest of the gods are not to be worshipped, I write to you, O all ye governors of the whole world upon whose heads rests the authority of the empire, that ye may all come to me with your followers, counts, generals, soldiers, tribunes and rustics, that ye may know what I wish to ask of you." And he sent copies of the edict throughout the whole world. And sixty-nine governors, each with his retinue, were gathered together from all parts of the world, and came to him at the end of five years: and when they came to him, the whole country was in an uproar by reason of the greatness of the vast and innumerable multitude of those who were with them.

When that wicked tyrant saw that they threw themselves [91] down at his feet and worshipped him and gave him gifts, his heart was puffed up exceedingly, and he roared like a lion: and he feasted with them for seventy days, and did not sit in judgment at all, for he feasted every day. After seventy days Dadianus, the impious, godless, and senseless governor, (and sixty-nine other governors, making seventy godless governors in all), sat upon the tribune and caused them to bring before him all the instruments of the torture-chamber; the instruments for trial, the iron bars (?), the axes, the two-edged swords, the saws, the wheels, the iron hooks, the scrapers (?) of brass, the brazen cauldrons, the knives for splitting the tongue, the iron hands for splitting the bones, the large knives with saw-like edges, the workmen's

chisels into which were fitted sharp pieces of iron, and other instruments of torture which we cannot describe. Now all these had been prepared by the governor for those days. And the tyrannical governor swore an oath before the sixty-nine governors and the whole army, saying, "If my hands find any persons throughout the whole world who are doubtful about serving the gods concerning whom we have given commands, I swear by the might of my kingdom that I will torture them with all these [92] instruments which lie before me, I will smash in their skulls, I will saw off their legs, and I will take out their brains through their nostrils. And as for you, O governors, and everyone who hears me to-day, go ye all and worship the glorious gods that ye may receive the more honours from my majesty. But as for those who will not obey me and who believe on Jesus Whom the Jews crucified, I swear by the might of my kingdom and the crown upon my head, that I will lave all these instruments in the blood of their own bodies and in the blood of their sons and tender daughters, that I will confiscate all their property, and that I will burn them alive;" and the governors and all the multitude cast themselves down and worshipped the polluted gods. When all those who believed in God heard of this oath they were dismayed and terrorstricken by reason of the storm which had risen up against the church of Christ.

Thus three years passed over the world without any one daring to utter from his lips the words, "I am a Christian;" and there was much tribulation of heart throughout the whole world, and no one uttered the name of the Lord from his mouth. But listen, O beloved, and I will declare to you what happened after these things, for it is time to lead you to this honourable man and champion of Jesus Christ; this valiant conqueror; this veritable pearl of God; this new David who destroyed Goliath, which is the devil and his wicked dragon; this sun of truth in the [93] heavens; this [luminary] whose radiance and light illumined the whole world; this man whose festival is celebrated to-day throughout the whole world.

Saint George, the beloved of God and His angels, came

from the country of Cappadocia, and was the son of the governor of Diospolis. His father, an exceedingly orthodox man, died and left the righteous man, then ten years old, and his two sisters, one of whom was called Kasia and the other Mathrôna. Now they were exceeding rich in gold and silver; and they had men-servants and maidservants in exceeding great numbers, and immense herds of cattle, and fine horses, and countless flocks of sheep. In short, there was none like unto them in all Palestine and its borders, and all the city loved them because of the good deeds which they wrought for everyone.

Shortly after the death of Saint George's father, a new governor was appointed over the country of Palestine in his stead; and he was a great lover of God. And he knew of the rank of the righteous man and of the good birth of his parents, and he had no child except a daughter two years old. When he came into the city with a mighty following, such as befitted his dignity and honour and greatness, he sent and fetched the holy youth, Saint George, and kissed him many times, and wept for the [94] removal of his father by death. And afterwards he entreated his mother to give him Saint George that he might be to him as a son, and that he might appoint him general over all the multitude that was with him; and she gave him. And he sent him to the king with one hundred soldiers, and he wrote to the king concerning him and showed him his rank and the good birth of his parents. When the king had read the letter he rejoiced in Saint George greatly, and immediately appointed him general over five thousand men, and wrote down that he should receive three thousand pieces of money every month besides his taxes for the public treasury which were remitted to him; and the king sent him back to the eparch with much royal pomp.

When Saint George came back to his house, the whole city and the eparch came out to meet him, and they carried him into his house with great joy. On the morrow his mother spread out a feast for the whole city, for rich and poor alike, male and female, small and great; and she distributed much money among the widows and orphans. Then she invited the eparch and all

his company and made a great feast for them three whole days. And the eparch wrote down Saint George as his son and the heir of everything that he possessed, and he betrothed his daughter to him, and made him lord over all his house; and he was associated with him in the affairs of the government, and lived with him until ten years were ended. When Saint George had completed his twentieth year he was so exceeding strong and valiant that he was the leader in the fight, and there was no one among all the company of soldiers who could be compared with him for strength and beauty. And the grace of God was with him, and He gave him such beauty and strength that all those who saw him marvelled at his power and youth. When he went into battle he was a terror to those who saw him and to those who stood up against him, and when he rushed upon the battle array of the enemy [seated upon] his horse, he carried his drawn sword in his hand, and cried out to them, "I am George of Melitene, and I come against you in anger;" and straightway the weapons of battle fell from their hands, and he destroyed them all, and carried away their spoil. In short, God was with him in all his ways.

When Saint George had completed his twentieth year, the eparch was anxious that he should celebrate his marriage with his daughter; but he did not know that Christ was keeping him a pure virgin bridegroom for Himself. While the eparch was meditating these things in his heart, he went to his rest in God, and left every [96] thing that he had to Saint George. And the good God wished to lead this very valiant man to Himself that His holy name might be glorified in him, and He made this suitable counsel come into his heart, saying, "Behold, I hear that Dadianus the governor has gathered together a number of governors to him in the city of Tyre in respect of the boundaries of the empire. I will arise and take gifts and money, and will go and give them to them, and will ask them to make me eparch in the place of my fathers who have passed away." So he arose straightway, and took much money and many gifts, and put them in a ship with himself and his servants, and went to the governors.

When the saint had come to them he left his servants in the ship with all the baggage, and came up to the governors at once. And he met the lawless Dadianus, and saw the idols before him and people offering up sacrifices to them with great zeal. And he was stupefied entirely for a long time and said within himself, "Why did I leave my own house and the beauty of a Christ-loving city in which they worship the Lord of heaven and earth by day and night, and come to these profane and lawless ones who have forsaken God and worship Satan? Why did I seek the rank of count from the hands of these godless and lawless ones? Cursed be these polluted lawless governors and [97] their dominion, which shall pass away in a moment, with them! I know that the Lord will receive me to Himself, and I will not seek a destructible kingdom of this world, but I will seek the kingdom of my Lord Jesus Christ which endureth for ever; and I will not return to my native city to my mother. And now enough of my life in this world, for I will rely upon my Lord Jesus Christ, who endureth for ever, in His goodness to give me strength to die for His holy name, and to take my bones again to my place of sojourning upon earth, and to lay them in the sepulchre of my dead ancestors." When Saint George had meditated these things in his heart he returned to the ship to his servants, and told them everything that was in his heart. And they entreated him, saying, "Master, if it is to be so let us return to our city with the ship, and let no one know for what purpose we came hither." Saint George said to them, "Far be it from me to return to my house to look upon the face of my mother again, but I will die in this place for the holy name of my Lord Jesus Christ, the king of heaven and earth and that which is beneath the earth, the Lord of all things. And now receive ye your freedom and your wages, and swear to me by God the true Almighty that ye will not return to my house again while I am [98] alive, lest my mother and my sisters know of my condition, and bring only death upon themselves. But now receive ye your wages and take each one of you three pounds of gold and ten changes of raiment. and go wheresoever ye please in the whole

world, my city alone excepted. And if ye are alive and hear that I am dead, do me the kindness for Christ's sake to take my body to my native city and bury it." When the servants of the blessed man George had heard these things they wept a long time, but afterwards they saluted him [and went their way]. Now one of them did not return to Diospolis until the holy man consummated his martyrdom, and three of them dwelt with the holy man in the city of Tyre to witness his strife. And the blessed man distributed the great wealth which he had brought among the poor and the infirm, and the gifts which he had brought for the governors he gave away entirely to the destitute; and he gave away his very clothes to the naked.

Then Saint George leaped among the impious governors and cried out, saying, "I am a Christian openly, and I fear not your madness, O governors of violence, for your gods are devils; may the gods who have not made heaven and earth perish from under the whole heaven and let every one who worships them hold his peace!" When the dragon of death, the lawless Dadianus, [99] looked upon him and saw that he was refined in body and fair in face as the light of the moon when she shines, and that he was altogether handsome in his form like precious, pure, white alabaster, he knew straightway that he was well born and that he was the son of an eminent eparch; and he rose up speechless, marvelling at his youth and his gentle answers. And he answered and said to him, "All we upon earth are filled with all the good things of the gods, and we are very dear to them, and thou thyself art numbered with us in honour and majesty, and by thy noble bearing thou showest that thou art of exceeding high rank. And now be it known to thee, O beloved one, the beauty of whose countenance I love, that during the three years which I and the sixty-nine governors whom I have gathered together from all parts of the world, have been sitting here, during these three years I say, we have not heard such a word as 'Christian' uttered throughout the whole world until this moment. I know in my heart that thou art most noble, and that thou art mighty in thy strength and in the multitude of thy riches; but neither

the other governors, nor the multitudes which surround them will regard thee with the same respect. But now, let the matter be manifest to thee, O noble one, it is not only we and the gover- [100] nors that thou hast despised, but thou hast also despised the righteous gods themselves; it is meet therefore for thee to repent, and to be changed in heart, and to worship the gods that they may forgive thee thy first ignorance. As for us and the governors, we will take thee to ourselves as one of our beloved sons, and thou shalt receive from the gods and from us all the greatest honours and imperial rank; and thou shalt be ruler over ten fine cities with their suburbs from whatever part of the world thou shalt choose them." Saint George the truly blessed man answered and said to him, "Cursed art thou, and the lawless governors who are with thee, and the foul idols to which thou givest the name of gods! they are not gods but devils, perish thou and they together!" And the governor was enraged, and said to him, "I spoke to thee as a father speaking to his son, and I advised thee for thine own honour and welfare; and thou hast despised us like a stupid and silly man. But tell me, Whence comest thou? What is thy name? What is the name of thy god? What are the names of thy parents who brought thee into the world? Why hast thou come hither?" Now the blessed man did not wish to reveal his name nor the lofty rank of his parents. And the governor and all the other governors said to Saint George, "O beautiful youth, we adjure thee by Jesus Christ, whom thou [101] callest God, to tell us what is thy name, and the name of thy parents, and the name of thy city, if those who begat thee are alive, if thou hast brother or sister, what thou seekest and for what purpose thou hast come to this city?" Now because they had adjured Saint George by the name of Christ, he declared, saying, "Inasmuch as ye have adjured me by the name of my God I am unable to hide anything from you. I am a Christian, and the son of a Christian, and no one of my family was ever an idolator. My father was Anastasius the governor of Melitene, and was the son of John the chief governor of Cappadocia. When the emperor saw the valour of my father Anastasius, he demanded

him from his father John, the governor of Cappadocia, and appointed him governor over Melitene and the whole country of Palestine. My father Anastasius was twenty-five years of age when he received the office of governor, and the emperor gave him a company of three thousand armed soldiers for the maintenance of his authority over the whole country of Palestine. And Anastasius sought out a noble lady, after the superior rank of the people of Melitene, among the great ones of the town, whom he might take to wife in holy wedlock. And they advised him, [102] saying, 'In all this city there is no one meet for thy rank and dignity and greatness except Kîra Theognôsta, the daughter of Dionysius, the count of Diospolis, who is associated with the rule of your majesty, for she is a virgin aged eighteen years, and there is no one [of like rank] in the whole country of Melitene except her father and his house.' And Anastasius commanded, and they straightway brought her father Dionysius, and he gave him her dowry—twice her weight in gold—and many presents, and male and female servants. To her he gave raiment and gardens and fields and vineyards which could not be confiscated, and he took her to wife, and he loved her exceedingly so that he forgot Cappadocia and his parents; and he lived in Palestine until God visited him there. When my mother, Kîra Theognôsta, the noble lady, bore me to him, he called my name George after his father's father. And again my mother bore him my two sisters, the name of the one was Kasiâ and that of the other Mathrôna. My blessed father, Anastasius the governor, went to his rest and left me when I was ten years old; one of my sisters was six years old and the other two. After this another governor whose name was Justus, was appointed in the room of my father, and he took the place of my blessed father to me; he moreover appointed me general over five thousand soldiers, and wrote my name to the king to receive three thousand pieces of [103] money every month, and he knew nothing of what was in his house, except what he ate and drank, for it was I who ruled his possession and his house; and he betrothed me to his daughter that I might take her to wife in happy wedlock. And while he

was purposing to carry out our marriage the time of all men came upon him, and he departed from the sojourning of this vain life, and I buried him in the sepulchre of my blessed fathers; may God grant them everlasting rest, Amen! As for myself, I carried out my military duties satisfactorily, and by the skilful working of my lands and the generosity¹ of my mother, I acquired wealth, and with wealth came honours, and then in a ship of my own I came with my servants to this city to present gifts and offerings to you and the other governors that ye might make me governor in the room of my fathers who have passed away. But when I saw that ye had forsaken the God of heaven and earth who had granted royalty unto you and that ye served Satan, I said in my heart, 'Let every kingdom which proceedeth from Satan and his children—which ye are—perish!' And I gave all my gifts and possessions to the lesser brethren of my Lord Jesus Christ, who were more worthy of them than you, and I came to you to chide your folly, for the things which ye worship are not gods, but foul devils. Now, behold, I will inform you of the whole matter, I am a Christian boldly, and I believe [104] on my Lord Jesus Christ; whatsoever ye desire to do unto me, that do."

When the governors heard from him that he came from Melitene of Cappadocia, and that he was the son of the chief governor, they were afraid. And they spake to him with flattering words, saying, "O youth, we know thy rank and the good birth of thy ancestors, come now, listen to us, and let our advice be acceptable unto thee. Offer sacrifice unto the gods, that thou mayest receive from them not only the office of governor held by thy ancestors, but also the rulership over the whole world which we will give thee. Furthermore, next in order to these governors present, thou shalt appoint whomsoever thou plearest to be counts in every province of the whole world, and they shall be generals and commanders and leaders under thy authority in every place." The just man answered, and said, "This counsel of yours is ex-

¹ Read πτματ.

ceedingly wicked, for it would lead me to destruction with you. And now, O lawless ones, tell me to what god ye desire me to offer sacrifice?" Dadianus replied, "George, we wish thee to offer sacrifice to Apollo who spread out the heavens." The blessed man answered, "If Apollo had in truth spread out the heavens, thou couldst rightly have called him 'God'; and if Poseidon had in truth made fast the earth thou couldst rightly have called him 'God' likewise. Art thou not ashamed, O godless, wicked one and dragon of hell, to call this impure and diabolical idol by the name of 'God'? I will now make mention of some of the [105] saints, not for thy sake nor for the sake of the godless governors who are sitting with thee, but for the sake of these multitudes who are here present. To whom, O governor, wouldst thou compare Apollo? Wouldst thou compare him to the great Peter, the Arch-apostle to whom were given the keys of the kingdom of heaven? Or wouldst thou compare him to the mighty Elijah the Tishbite who was an angel upon earth, and who was taken up to heaven in chariots of fire? Is he not more excellent than the wicked sorcerer Poseidon? or Smaraktos (Scamandros?) the profane who worked enchantment by fire? and who lived with the defiled one, whom they call Timetia (Demeter?) who gave birth to the Saraphin the sea warriors, who on account of their deeds were cast in to the abyss of the sea? In whom wouldst thou believe, O king, in Jezebel who slew the prophets, or in the most exalted Virgin Mary who bore us our Lord Jesus Christ? Be ashamed then, O foolish one, for thy wicked and impure gods are devils."

When Dadianus the governor heard these things he was greatly enraged, and he commanded them to strip off the clothes which he had on and to tie a girdle round his loins and to hang him upon the wooden horse and to torture him until his bones protruded through his skin. Now he was twenty-one years and [106] three months old, and it was on the first day of the new moon of Pharmûthi that they began to torture the righteous man. And his holy body was disfigured with blood; but the blessed man bore such fearful sufferings as these with patience and fortitude.

And they forced iron boots upon his feet and drove iron nails into them; and his blood flowed forth like water. And again they threw him upon his back, and laid a stone weighing six hundred pounds (?) upon his belly until it burst asunder and his bowels poured forth upon the ground. And they beat upon his head with iron-headed bars until his brains poured out through his nostrils white like milk. But he was of good cheer in all these sufferings, for Christ strengthened his soul within him. And again they brought iron knives the edges of which were like saws, and they sawed his flesh into shreds with them; and Dadianus commanded them to bring salt and strong vinegar, and to pour them upon his wounds. Then he made them lacerate his body with hair bands until his bones protruded, and his flesh fell in pieces, on the ground; but the blessed man did not die, for God strengthened his spirit within him. And they threw him upon a wooden bed, and they drove twenty nails through his body into the wooden bed; and they lifted him up senseless, and carried him into the prison. And multitudes of those who were [107] standing by in those days wept for his beauty and his stature and his youth, saying to each other, "Alas for the beauty of this youth from Melitene, and the comeliness of his noble body which these lawless ones are destroying with fearful tortures, such as they have brought upon him this night." And when they had gone to their homes they spake to their wives and children, saying, "Verily we have to-day seen with our eyes in what manner and in what form"; and the whole city was talking about him that night.

And it came to pass that an angel of light appeared to him in prison in the middle of the night, and there was a great earthquake and the city was moved to its very foundations. And behold God came into the prison with thousands of his holy angels, and the whole place was filled with exceeding precious incense. And God called to Saint George, saying, "George, my beloved, rise up healed and without corruption, from the couch on which thou sleepest;" and he straightway leaped up without any pain in his body, and he was like one who had risen up

from a royal feast. Then he cast himself down and worshipped [108] the Lord, but He took him by the hand and raised him up, and saluted him lovingly, and laid His hand upon all his body, and filled him with strength, and said to him, "O beloved one, be strong and of good cheer, for I will be with thee until thou hast put to shame these lawless kings. I swear by Myself, O George My beloved, that as there has never arisen among those born of women one greater than John the Baptist, so there shall never be any one among the martyrs that can be compared with thee, or be like unto thee. And behold these seventy lawless kings shall torture thee for seven years, and thou shalt do many mighty deeds, and shalt die three times, and I will raise thee up again: but on the fourth time I will come to thee on a cloud of light with the celestial hosts and the Prophets and the Apostles and the holy Martyrs, and I will bring thee to the place of safe keeping which I have prepared for thee." When the Saviour had said these words to him, He gave him the salutation of peace and filled him full of joy; and He went up to heaven with His angels. And the blessed man was looking after Him and rejoicing greatly and blessing God until day-break by reason of the words which God had spoken to him. When it was morning, the lawless governor and those who were with him commanded that they should go into the prison and see if the righteous man was alive [109] or not. When they opened the door of the prison they saw the saint standing up praying, and his face shone like the sun, and they marvelled greatly and ran and told the governor everything; and they commanded them to bring him up on the tribune. While they were bringing him the saint said, "My God, my God, hasten to me, O my God, why hast thou forsaken me, my God, haste thee to deliver me." When he had come to the tribune, he said, "O tribune, O tribune, I and my Lord Jesus Christ have come to thee and thy Apollo." And when the lawless ones saw him they marvelled, and said to him, "How is it that no harm has come to thee? and who has healed thee?" The righteous man said to them, "O lawless ones, Ye are not worthy, to hear with your profane ears the name of Him that has healed me."

Then Dadianus was furious with rage, and commanded them to tie the saint to four high stakes and to give him four hundred lashes on his back, and after that to turn him round, and to give him four hundred lashes on his belly; and his lacerated flesh fell to the ground piece by piece and his blood ran like water. And Dadianus made them bring hot ashes and lay them on his body, and pour vinegar and naphtha over his flesh; and he caused eight soldiers and five military tribunes to watch over him in prison until the next day. Now the fire was kindling in [110] the whole body of the blessed man, and he was in great suffering. And the Lord Jesus Christ saw his sufferings and that he was unable to speak at all, and came down from the summit of heaven and spake with him, saying, "I am strengthening thee, O My beloved George, stand forth from all thy sufferings and be of good cheer, for I am with thee." And the righteous man arose, and God laid His hand upon all his body and healed him, and He gave him the salutation of peace, and went up to heaven in glory and honour; and the blessed man sang psalms in prison until the morning. When the soldiers and the tribunes who were guarding him saw what had happened to the saint and that he was strong they marvelled and told the governors. Dadianus the governor said, "George is an arch-magician, but I will hear no more of him until I can bring an arch-magician more powerful than he." And he straightway sat down and wrote a rescript, saying, "Dadianus the governor writes to the whole world, greeting. Let any magician who has power to put an end to the magic of the Christians come hither to me, and I will give him one hundred pounds of gold, and two hundred pieces of silver, and every sort of possession, and he shall be second in my kingdom;" and this [111] rescript was read in every place. And behold there appeared before the governor a magician, whose name was Athanasius, saying, "O king, live for ever! Command this man called George to perform something before thee, and I will destroy his magic." Dadianus rejoiced greatly and said to the magician, "What thing wilt thou do in my presence that I may know that thou canst overcome the magic of this Christian?" Athanasius said to the

governor, "Command them to bring me an ox;" and he commanded them to bring an ox. And Athanasius spoke some words into the ears of the ox, and he split asunder into two pieces. The governor laughed and said, "Verily thou art able to vanquish the magic of the Christians." Athanasius said to the governor, "Let them bring me a pair of scales." And when they had brought them they threw the parts of the ox into the two pans of the scales, and they came out equal to one another. Then Dadianus the governor caused them to bring Saint George to him, and he said to him, "It is for thy sake that I have summoned this arch-magician into my kingdom; thou must either overcome his magic or he will overcome thine." Saint George said to the governor, "The Christian who has taken refuge in Christ never works magic, O impious one." And the saint said to the magician, "Hasten, my son, and what thou desirest to do unto me, do speedily; for I see that the grace of God has drawn [112] nigh unto thee." Then Athanasius took a cup and filled it by his magic, and invoked the powerful names of demons over it, and gave it to Saint George to drink; and when he had drunk it no evil happened to him at all. Athanasius said, "O George, I will give thee another cup, and if no evil happens to thee I myself will believe on thy God." And Athanasius the magician took the cup and pronounced the names of demons more evil than the first over it, and gave it to the righteous man; and he drank it, and no evil happened to him at all. Then Athanasius threw himself down at the feet of the saint, and said to him, "I conjure thee by Jesus Christ to give me the sign of the cross of Jesus Whom thou servest that He may open to me the kingdom of heaven." When the holy martyr saw his faith, he struck the earth with his foot, and there welled up a stream of water filled with an exceeding precious odour. And the blessed man prayed quietly, and Thomas the Apostle came and baptized Athanasius the magician in the name of the Father and the Son and the Holy Ghost, and he obtained the remission of his sins. And the Apostle gave them the salutation of peace secretly and hid himself from them; and straightway the fountain of water returned

to its place. When the governor and those who were with him [113] saw what had happened they were silent and marvelled. And Athanasius cried out before the governor, and said, "I am a Christian, and I thank God and His servant George, that He hath numbered me—the workman of the eleventh hour—among His servants, and I hope that His mercy will receive me through the prayer of George the holy and mighty martyr." And the lawless governors were enraged, and they commanded that Athanasius should be taken outside the city and have his head cut off with the sword: so he consummated his martyrdom on the 23rd of the month Tôbi,¹ on the Sabbath day; may his holy blessing be with us all for ever and ever, Amen.

And the righteous man turned to the governor, and said to him, "Do unto me whatsoever thou pleasest." The governor answered, "By the gods, O George, I will make an end of thee." And he made them gather together workmen and materials (?) to make an exceeding high wheel, and he made them fix in it one hundred sword blades, each a cubit long, and they filled it entirely with very sharp iron knives, and drove deadly iron spikes and hooks into the flat part of the rim of the wheel. And he caused two flat tables to be made [beneath] the wheel having parts filled with spear heads and nails, and parts filled with cooking knives having edges like saws; and there were two poles [114] of olive wood which fitted into cavities, and twenty men worked each pole [to turn the wheel].² Then Dadianus commanded them to bring the blessed man to him, and when they had brought him, he said, "Behold, George, if thou wilt worship Apollo thou shalt receive a sceptre of royalty from me; but if thou wilt still belong to Christ then look upon this machine which I have made, and into which I will cast thee in order to put thy body to the test, O thou valiant soldier!" The saint said, "I belong to Christ;

¹ I. e., January 18.

² I am not certain that my translation of the description of the wheel is accurate, for there are some words in the Coptic text which are not to be found in the dictionaries and the meanings of which I know not. For the description of the wheel according to Metaphrastes see *Acta Sanctorum*, April 23, Appendix p. xiii col. 2.

do unto me whatsoever thou wishest." Then Dadianus commanded them to put him on the wheel and that forty men should make it revolve. When the blessed man saw the instrument of torture which was fixed in the wheel, he feared for himself because he carried flesh which was exceedingly tender; and he said within himself, "I shall not escape with my life this time." Then he straightway spread out his hands and prayed, saying, "I praise Thee, O my Lord Jesus Christ, and I give thanks unto Thee that Thou hast esteemed me worthy of the wonderfulness of healthful sufferings, even as they crucified Thee, my Lord, upon the cross and set Thee between two thieves. And behold they have made a double tearing wheel of torture for me for Thy holy name's sake, O my Lord; Hearken now, O Saviour, to Thy servant George. O thou Being unsurpassed from all time, O Thou unchanging crown of the martyrs, Who hast spread out the heavens like a chamber, Who in wisdom pourest out [115] dew upon all creation when it is parched and dried up; Who hast made the clouds drop down rain upon the earth, on the just and unjust alike; Who hast weighed the mountains and hills in a measure and scales; Who hast rebuked the disobedient, wicked, and lawless ones and hast cast them into the lowest and darkest part of Amenti, where they now are in the bonds and fire of Amenti and are tortured by wicked dragons, rebuke, O my God, all these impious ones, and let nothing stand against Thy command! O Thou Who in the last days didst appear to us upon earth and didst take flesh through the God-bearer, Mary the Virgin, by an unfathomable and unknowable mystery; the true offspring [of God]; Who didst walk upon the waves of the sea and Whose feet were not wetted by them; Who with five loaves of bread didst feed five thousand men, and they were satisfied; Who didst rebuke the sea and the waves and they subsided everywhere, and were obedient unto Thee, for all creation is Thine; let now Thy mercy come upon us and upon me, thy servant George, for with Thee there is mercy, and to Thee and to Thy Good Father and to the Holy Spirit belongeth the glory for ever, Amen."

When he had said, 'Amen', they threw him on the wheel and he fell down upon the cutting machine, and they dragged him [116] over it once, and he was speedily put an end to; and his bones and his flesh were destroyed. Then the tyrant cried out before the governors who were round about him, and said, "There is no god save Apollo and Hermes and Zeus and Herakles and Athene and Scamandros and Poseidon: these are they who have established the heavens, who give dominion to kings and who make the mighty to have power upon earth. Where is now Saint George's God, whom the magistrates of the Jews slew? why has He not come to deliver him out of my hands?" And Dadianus commanded them to take the fragments of his bones and flesh, and the earth which had drunk his holy blood, and to throw them into a dry, waterless pit; and they piled up dirt over it, saying, "Lest the Christians find a fragment of his body, and work miracles therewith." And Dadianus and the sixty-nine governors arose, and went in to eat, rejoicing that they had overcome their enemy.

Then straightway the whole air became black and the sky was covered with clouds, and there were thunders and lightnings, and the whole earth shook to its foundations. And the holy archangel Michael blew with his trumpet, and the Lord came upon a chariot of the Cherubim with thousands of angels, and stood by the pit. And the Lord said to Michael, "Speak unto this pit, saying, 'Give me the blood and the bones and the flesh [117] and the pieces of the righteous man George', for he said, 'I shall not escape with my life this time', that he may understand with all his heart that I am the God of Abraham, and the God of Isaac, and the God of Jacob;" and Michael laid them before Him. And the Lord took the bones in His hand, saying, "O my son George, the hand which fashioned Adam is now about to fashion thee, my beloved." And He breathed into him and gave him the breath of life; and Saint George arose from the dead; and the Lord embraced him and gave him the salutation of peace, and went up to heaven; and Saint George was looking after Him.

And he arose and came to the lawless governors and the soldiers who had thrown him into the pit, and said to them,

"Know, O lawless ones, that I am George whom ye slew and cast into the pit." When the impious Dadianus had considered him, he said to the soldiers, "It is his shade." Magnentius the governor of Armenia said, "It is not his shade, but it is like him." Anatolius the general said to them, "Are ye not ashamed, O godless ones, to hide the truth? Verily this is George, the servant of the living God, whom my Lord Jesus Christ, the [118] Son of the living God, has raised up from the dead; and therefore I, and all the soldiers who march with me, believe on my Lord Jesus Christ." Then the impious Dadianus was enraged and commanded them to take them outside the city, and to divide them into ten parts, and to slay them with the sword. In this manner they consummated their martyrdom on the twenty-third day of the month Mechir, and received their incorruptible crowns. Now there were martyred three thousand soldiers and Anatolius the general and nine thousand people of the multitude who were standing by, male and female, and Saint George stood by comforting them all until they had nobly consummated their martyrdom: may their holy blessing be with us all for ever, Amen.

After these things Dadianus commanded them to throw him on to an iron bed and to fasten him to it by stakes driven through his back. Then he made them fill a brazen vessel with lead and heat it until the lead was as liquid as water, and he made them open the mouth of the Saint and pour it boiling hot into his belly; but no harm happened to him. Then the impious one commanded them to pull the stakes out of his body and to hang him up, head downwards, from the branch of a tree, and to tie a stone to his neck: and he passed ten days and ten nights hanging down until his blood ran out of his nose like water. When ten days had gone by Dadianus the tyrant took him down, and there was a little breath left in him. And he made them [119] lay him upon the ground and hack his body with a sword from the sole of his foot to the crown of his head; and they hacked him to pieces. Then he made them beat his head with hatchets until it split asunder, and they cut off the top of his head and

his legs with axes. And he made them bring a large red-hot iron rod and thrust it through his right ear, and some servants came and drove it through his head until it came out on the other side: and they lifted him up like one dead to carry him to the prison. Now the righteous man was in prison, and was suffering great pain by reason of the tortures of his 'holy body, and at the third hour of the night when the holy man was in agony the Lord Jesus Christ came to him in prison with His holy angels, and the whole prison was full of light. And the Lord said to him, "George, behold I command thee to arise and stand upon thy feet healed;" and he straightway arose, and he was whole. And the Lord embraced him, and laid His hand upon his whole body, and filled him with comfort, and said to him, "Arise and go to these impious governors and put them and their gods to shame; be of good cheer and fear not, for I am with thee always. And I say unto thee, O beloved George, that there shall be joy in heaven over thy endurance, and the angels shall rejoice over thy good fight. Behold now thou shalt endure the tortures of these impious governors for six years, and shalt [120] die [thrice]; but the third time I Myself will come with My holy angels and will receive thy soul, and will make thee to lie down in the bosom of Abraham and Isaac and Jacob in the Paradise of their joy;" and when the Lord had spoken these things to him, He gave him the salutation of peace and went up to heaven in glory, and Saint George was looking after Him. And he passed the whole night in prayer until the day broke.

When the morning came, the lawless governors commanded them to bring Saint George to the tribune. Magnentius the governor said to him, "O George, I want to see a sign at thy hands, and [if thou do it] verily, by my lord the Sun and by the Moon and by Artemis the mother of all the gods, I will believe upon thy God, Jesus Christ." [Saint George said to him,] "I know that thou dost never speak the truth, but tell me what thou wouldst ask now." The governor said to him, "Behold there are seventy thrones here [made] of different sorts of wood, of which some bear fruit, and some do not. If these, through

thy prayer, bud and put forth roots, and the trees which bear fruit are distinguished from these which do not, I will believe on thy God Jesus." And straightway Saint George bowed his knees [121] and prayed to God. When he had said 'Amen', the Spirit came upon the thrones and they budded and put forth roots. Those which bore forth leaves and fruit, and those which did not bear fruit sprouted with leaves [only]. When Dadianus and the other impious governors had seen what had happened through the righteous man, they were greatly ashamed, and they cried out saying, "A great god art thou, O Apollo, for thou manifestest thy power in dry wood."

And the lawless governor commanded them to put Saint George upon a brass bed and he made them bring two iron nails, each a cubit long, and make them red hot and drive them through his two shoulders into the bed; so the righteous man was pinned to the bed. Then he made them bring an artificer to split his head open with an iron axe, and he made them pour boiling pitch through the opening until it filled his belly and ran out through his *mouth*(?) and ears and from under him. And immediately the fire kindled in his head and in all his body he became as a dead man. And they drew the nails out of his shoulders¹ and cast him into a brass 'ox', and they heated the 'ox' which the blessed man was in for three days with vine and cypress wood. And the Lord looked upon the sufferings of the righteous man and came to him upon a cloud, and extinguished the fire under him, and healed all his body; and the brazen 'ox' [122] split asunder. And the blessed George came forth like one who had been bathing in a bath, and the Lord embraced him, and filled him with strength, and gave him the salutation of peace, and went up to heaven in glory; and Saint George was looking after him. Then the blessed man stood up before the governors without any blemish upon him. And when the multitude saw what had happened they cried out, "One is the God of George, O Jesus Christ, help us." Then the governors caused the multi-

¹ Read ΝΕΥΧΦΩΙ?

tude which stood round about them to be beheaded with the sword: thus five thousand souls consummated their martyrdom and received the crown of life on the tenth day of Phamenôth.¹ And the holy man was encouraging them until they consummated their martyrdom in the peace of God, Amen.

After these things the governors commanded them to bring bundles of thick vine stakes which they sharpened with knives, and when they had set the righteous man upon a stone, they stuck them into his holy body, and they gashed his thighs and stuck them in them. Then they pulled out the nails of his hands and feet, and pricked the places with the sticks, moreover the attendants thrust two sharp sticks up his nostrils into his head. Then they rolled him on the stone and the sticks went into his holy body until his blood ran down upon the ground like a stream of water; [123] and the righteous man suffered greatly during this torture. And then he made them fasten him by his back to a plank of wood and put another plank on his belly, and they nailed the two planks together and so held the saint fast between them; and they brought a huge iron saw and sawed him in two from his head to his feet; so he gave up the ghost. And immediately the governors saw he was dead they commanded a large brass cauldron to be brought, and the body of the saint with his blood and all his flesh and anything of it that had adhered to the sticks and the teeth of the saw to be thrown into it. Then they threw lead and asphalt and *pitch* (?) into it until the flames mounted up to a height of more than fifteen cubits. Now the cauldron was placed in a pit dug in the earth to the depth of thirty cubits. And the governors commanded them to pile up earth over the cauldron and the pit to the height of nine cubits, and they built a fortress for the governors over the pit, saying, "That the Christians may not find the least particle of one of his limbs, or they will build a martyrion over it." And when the attendants were going away, behold there was a great trembling in the air, the sun became dark and the stars appeared at mid-

¹ I. e., March 6.

day; and the Lord came down from heaven with thousands of angels, and the choirs of the saints, and the twelve Apostles were [124] with them and David the king and all the Prophets. Now the whole place was filled with so great a light that all those coming into the city, and even the impious governors, saw the light which fell full upon their faces. And the Lord came to the place where the cauldron was and commanded the archangel Gabriel to cleave the earth and to bring up the cauldron. Then the Lord cried out over the ashes of the bones of the righteous man that were in the cauldron, saying, "George, George, I am the God who raised Lazarus from the dead, and I now command thee to stand up and come forth from the cauldron;" and the righteous man arose straightway and stood up perfect without any defect in him at all. And the Lord embraced him and filled him with power and consolation, saying, "O George, My beloved, be strong and endure; for I have established a throne for thee in the heavenly Jerusalem, the like of which there is not among the thrones of all the martyrs which have been from the beginning; and there shall never be any like unto thee among those who are yet to come, O George, My beloved." And all the multitude of the Prophets and of the Apostles came forward and saluted him, and said to him, "Verily thou art blessed, O George, the beloved of God and His angel and of the Cherubim and the Seraphim, and we glorify ourselves in thee and in thy great endurance, and especially because thyself alone hast confessed the name of God [125] in boldness throughout the whole world and the fulness thereof: for this reason our Saviour will confess thee in heaven, and thou shalt dwell in unspeakable glory before the face of the whole creation of heaven and earth." And he was filled with joy, and the Lord gave him the salutation of peace, and He went up to heaven with His angels and all His saints in great honour and glory.

And the blessed man came into the theatre of the city with his face full of light, and he cried out, saying, "O all ye governors, and ye that are with them, O all ye soldiers and every person in this city, come forth all of you and look upon me, for,

by the might of God, I am alive. I am the Galilean George from Melitene; I am he whom the godless governors slew and buried in the earth; but my Lord Jesus Christ raised me up from the dead, for He is the God of heaven and earth." When the multitude knew that it was George they cried out, saying, "There is no God in heaven or earth except Jesus Christ the God of George of Melitene."

And a certain woman among the multitude whose name was Scholastike, who saw the miracle which had taken place, believed and cried out to the martyr, saying, "O my Lord George, my son was yoking his ox to plough in the fields when it fell [126] down and died; and now, O my lord, help us, for we are poor." The righteous man said to her, "Take this little stick which I now hold in my hand, and go to the field and lay it upon the ox, saying, 'George, the servant of the Lord God says, Rise up, O ox, from the dead';" and she did as Saint George had told her, and the ox lived. And she glorified God, and continued with Saint George.

Now there was a multitude of people standing round Saint George who was teaching them the knowledge of Christ; and they cried out, "One is the God of Saint George the valiant soldier of Christ the King." The governors said to the soldiers, "What are these loud cries which we hear?" and a soldier said to them, "It is for Saint George who has risen from the dead, and the multitude cried out, believing that his God has raised him from the dead." When the governors heard that George was alive again they were wholly stupefied¹ and feared greatly; and they said to each other, "Perhaps it is not he." The soldiers said, "Behold we will bring him to you that ye may know of a certainty that he is George the soldier." And they brought the saint to the throne with the whole multitude following after him and crying out, "We are Christians boldly;" and they cursed the governors, and were enraged at them. And the governors [127] commanded the soldiers to attack the multitude, and they slew

¹ Read ΑΥΝΩΠ in note 1.

them from the third hour of that day until the tenth hour of the next day; and the number of those who received the crown on that day was eight thousand five hundred souls, and they entered heaven with glory; may their holy blessing be with us all for ever, Amen!

After these things the governors turned to Saint George and said to him, "How didst thou rise from the dead?" The blessed man said to them, "My Lord Jesus Christ, for whose sake I have suffered all these tortures upon earth, raised me up from the dead." And one of the governors whose name was Rakillos (*sic*) answered and said to the righteous man, "Verily I marvel at thee how thou hast come forth from this cauldron when thou wast fragments, and hadst been buried in the earth. And now thou wouldst desire that I should believe on thy God in respect of the thrones which budded, but we do not know if it was thy God who wrought this miracle or our gods. And behold there is here, a rock sepulchre in which some of the ancients have been buried; now if thou prayest to thy God and He raises them up alive I myself will believe upon Him." The blessed George said, "I know that thou wilt not believe except by the fire which shall [128] consume you all, nevertheless, for the sake of the multitude standing here I will make manifest the glory of my Lord Jesus Christ. Arise then, thou and those whom thou wishest, open the tomb and bring hither before this multitude what is therein, that the name of my true king may be made manifest to-day." Then Rakillos (*sic*) the governor, and Dadianus the governor, and Dionysius the governor of Egypt arose and opened the stone tomb, and brought out the rotten bones of those who were dead. And the governors said to him, "O George, the bones are rotten and have fallen to dust by reason of the length of time¹ [they have been buried]. The righteous man said to them, "Bring hither the dust"; so the three governors made the attendants carry the bones and the dust which they found and bring them and lay them before Saint George. Then the blessed man bowed his

¹ Read ΜΠΙΧΡΟΝΟC.

knees and prayed to God, and straightway there was a mighty earthquake and lightning and thunders, and the Spirit of God came over the earth and the bones and the dust. And there came forth from the dust five men and nine women and a little child: and great fear came upon the governors and the multitudes who were with them by reason of the miracle which took place, and they were all alike frightened. And the governors cried out to one of those who had risen from the dead, and said to him, "What is thy name?" He replied, "My name was Boês (*sic*)." The governor said to him, "How many years is it since thou didst die?" and he that had been dead replied, "Four hundred years." They said to him, "Had Christ come into the world when thou wast alive?" and he said to him, "Not yet." And [129] the governors said to him, "What god didst thou worship?" and he said, "I worshipped the god Apollo, a deaf and blind and soulless idol. And it came to pass that when I died they threw me into a river of fire [which flowed along] in the depths of hell and which consumed me mercilessly, and they kept me in its torturing waves for years. And the idol Apollo was in it with me and inflicted great sufferings upon me, saying, "Know, O wretched creature, that I am not God, but a soulless idol. Why didst thou forsake thy God and worship Satan? for this reason thou shalt now receive everlasting punishment with me." And after a time Jesus the Son of the living God came down into Amenti, and a cross of light went before Him, and all Amenti shone with splendour. And He carried away all the captivity of those imprisoned with Him, and when it was the Lord's day, God looked upon the remainder of those who were being punished and gave them rest; but to us who served idols there was never any rest given at any time." When the governors and the multitudes had heard these things they were stupefied. And Dadianus the governor said to him, "By Apollo the mighty god, thy understanding has perished by reason of the strength of him which has passed over thee: come now, thou and thy brethren who have risen from the dead, and worship the great god Apollo." Jovinus answered and said to him, "Curses on thee, O profane

[130] dog, and upon thy polluted Apollo with thee." Then he that had risen from the dead threw himself at the feet of the saint, saying, "I beseech thee, O my lord George, the martyr of Jesus Christ, upon whom the armies of God have looked with desire to bring him to themselves in Jerusalem, the city of Christ, to give us all together the seal of Christ and the baptism of Christ; and I beseech thee, O my lord George, to pray for us that we may not return again to that place from which we have come." When the righteous man saw their faith, he stamped on the ground with his foot, and a fountain of exceeding clear water appeared, and they all received baptism in it by the hands of James the holy Apostle, the brother of John, in the name of the Father and the Son and the Holy Spirit. And Saint George made them go down into the sepulchre and they returned there; and they were perfect in peace and entered into the Paradise of their joy through the prayer of Saint George.

And after these things the governors said to each other, "What shall we do with this magician?" and they commanded to bring the Saint to the tribune. When they had brought him they said to him, "By thy sorcery thou hast shown us devils in the shape of men;" so they laid him down and beat him with spiked clubs until his blood ran down upon the ground.

Then Dadianus commanded search to be made throughout all the city until they found a poor widow woman whose like for poverty there was not in the whole city; and he made them put [131] the righteous man in her house, saying, "I will disgrace the Galilean race."

Now when it was morning the blessed George rose up, and found his body healed of its wounds, and the whole house was filled with light. When the soldiers who were with him in the house saw the great light they all fell upon their faces. And the Lord stayed His chariot over the place where the saint was and commanded the archangel Salathiel to minister to the righteous man; and the Lord filled him with strength and went up to heaven in glory. And Saint George took hold of the soldiers and raised them up and comforted them; and he sent them on their way in

peace. Then he stood up in the house of the poor widow woman, and said to her, "Give me some bread to eat, for I have eaten nothing for six days." The poor widow answered, "Forgive me, master, but I have no bread in my house." Saint George said to her, "What god dost thou believe on?" The widow woman answered, "I believed on Apollo." The blessed man said to her, "Verily it is for this reason that thou hast no bread in thy house;" and the woman saw that his face was bright and shining like that of an angel of God. Then she said, "I will go and seek after bread for this holy man of God, peradventure I may [132] find favour with my neighbours." When the widow had gone out the righteous man sat down and his face shone brightly, and his back leaned upon a wooden pillar close by him which supported one of the wooden beams that went into the roof of the house of the poor widow. And immediately the back of the righteous man touched the wood it took root, and budded, and forced its way up through the widow's roof, and towered up more than fifteen cubits above the greatest and highest buildings of the city, and the archangel Michael came to him and brought him a table of food, and the blessed man ate and placed the heavenly bread upon the widow's table, and it was filled with exceeding choice bread; and Michael blessed her house and filled it full of all good things like the palaces of governors. When the woman came in and saw the face of Saint George shining like the sun, and the table filled with bread and all good things, and the pillar of wood that had budded, she said in her heart, "The God of the Galileans has come into my house to the wretched in spirit, and has helped my poverty." And she hastened and threw herself down at the feet of the righteous man and worshipped him, saying, "Master, have mercy upon me." Saint George answered and said to her, "Rise up, for I am not the God [of the Galileans, but only His servant." The woman said to him, "If thou art His servant, and I have found favour in thy sight, O Master, let me speak before thee." The saint said to her, "Speak." The woman said, "I have a child nine months old, [133] and he is blind, deaf, and lame, and I am ashamed to show him

to my neighbours. His father died and left him when he had been conceived in me four months, and since I gave birth to him I have never allowed my neighbours to see him; if now, O master, thy mercy will help me I will believe upon thy God." The righteous man said to her, "The grace of God shall appear to-day; bring¹ hither the child to me." And she brought the child from the third story of her house and laid him in Saint George's bosom. And he prayed over him and made the sign of the cross over him and over his eyes, and breathed into his face; and the scales fell from his eyes and he saw immediately. His mother said to the saint, "Master, let him hear with his ears and let him walk." The righteous man said to her, "O woman, this is sufficient now; when I call him, he shall hear my voice, and shall walk and perform my words;" and she was unable to answer him a word, for she saw that his face was like that of an angel of God.

Then the seventy lawless governors came out and walked about through the open spaces of the city: and when they saw the tree which, through God and Saint George, towered up fifteen cubits high above the city, they were all astonished together. Dadianus said, "What is this sight which has come to the city [134] to-day? and why has this great and lofty tree put forth its leaves here?" They said to him, "This miracle has happened through George the Galilean;" and the governor commanded to call Saint George to him. Then he made eight executioners flog him with four fourfold leather whips until his flesh fell piece by piece upon the ground, and his blood ran through his nostrils like water to the ground; and he made them bring blazing torches and put under his body. And he made them bring a plank of wood and lay him upon it, and they nailed his body to it with seventy nails, and poured sulphur and pitch over it, and then set fire to it and made it blaze; so the righteous man yielded up his spirit; and his bones and his flesh were burned to ashes. Then Dadianus made them take his ashes up to a high mountain called

¹ Read ΤΟΤΕ ΠΕΧΑΔΙ ΝΑC ΑΝΙΟΥΙ.

Asûrion, and they scattered them on the mountain to the winds. And when the attendants had turned back and were coming to the city, suddenly there were thunders and lightnings and a mighty earthquake so that the earth shook to its foundations. And behold, our Lord Jesus Christ came upon a cloud of light with all His holy angels praising Him; and He commanded the four winds of the earth to gather together the dust of the body of Saint George. And He cried out with a divine voice, saying, "George, My servant and My beloved, rise up from the place where [135] thou liest, for it is I who command thee;" and straightway the blessed man arose like a bridegroom coming forth from his chamber. And the Lord embraced him, and gave him the salutation of peace and went up to heaven in glory.

Then the blessed George ran after the soldiers, saying, "Wait a little for me, O my brethren, that I may come with you to these godless governors." When the soldiers saw him, they feared and marvelled and said with one voice, "O our Lord Jesus Christ, Thou art a mighty God; for Thy holy name's sake, O Lord, Thou hast raised up alive again the man¹ who was burnt to ashes which were driven hither and thither by the winds." And they cast themselves down and worshipped Saint George, saying, "Master, give us the seal of Christ." When the blessed George [saw their faith] he commanded and there welled up a fountain of exceeding sweet water, and he prayed, and John the Evangelist came and baptised the ten (or twenty) soldiers; and the Evangelist blessed Saint George and the soldiers and disappeared from them.

Then Saint George and the soldiers came together to the governors, and they cried out, saying, "Be ashamed, O godless governors, for behold Jesus Christ our Lord and God has raised [136] up from the dead George whom ye scattered to the winds, and for this reason we all now believe on Him and are His soldiers." When the governors saw Saint George standing there they marvelled greatly and commanded to take him to prison until they

¹ Read **πρωμι**.

had decided what to do with him. As for the soldiers, they gave Klêkôn and his three brothers, Lasiri and Dionysius and Joseph, to the wild beasts and they consummated their martyrdom; and they took off the heads [of the others] with the sword, and thus they consummated their martyrdom and received the imperishable crown on the second day of Pashons;¹ may their holy blessing be with us all for evermore, Amen.

After these things the governors commanded them to bring Saint George to them secretly that the multitude might not see that he was alive and despise them. When they had brought him they said to him, "George, we know now that thou art a mighty magician, and that there is no one like unto thee in all the world. But now, accept one hundred pounds of gold and go forth from this city secretly and let no one know it, that thou mayest escape these tortures and sufferings which thou hast suffered." The blessed man answered and said to them, "O filthy dogs, I forsook the great wealth that my parents left me, and which amounted to more than twenty thousand pounds of gold and forty thousand pounds of silver, my numberless cattle, my [137] male and female servants, my many horses, my ships, my large vineyards, my olive groves, and my houses beautiful according to the opinion of this vain world; I left all these and my mother and sisters for the name of my Lord Jesus Christ, and I endured all these sufferings at your hands for love of Him Whom I will never forsake. And now ye would advise me to take a thousand pounds of gold from you and to deny the God of the Christians that I might go into the pit of Amenti, like you who are doomed to everlasting fire, and the devil and all his angels, for ever." When the lawless governors heard these things they were greatly enraged and commanded them to bring a shoemaker and his knife, and they cut the skin of his head in pieces; they brought two red-hot nails and drove them into his eyes and they thus dug out his two eyeballs; they tore out his tongue; and they put his feet in wooden fetters and broke his ankle bones

¹ I. e., April 27th.

with axes. Then they took him up and laid him in prison while there was still a little life in him, and with one accord they went their way together.

And at midnight the Lord came into the prison with His holy angels and laid His hand upon his whole body, and healed him and established him. And He said to him, "Be of good cheer, My beloved and holy valorous one, for I, and My Good Father, and the Holy Spirit are with thee, and the day is drawing [138] nigh in which thou shalt receive the sceptre of the kingdom and the seven crowns incorruptible for ever and ever". When the Lord had said these things to him He embraced him and filled him with might, and He went up to heaven in glory and honour.

When Dadianus the governor rose up on the morrow, he said to the soldiers, "Go ye to the prison, and see what has become of this Christian sorcerer;" and when they had gone into the prison they found the blessed man as if they had not tortured him at all. And they cast themselves down and worshipped him, saying, "We beseech thee, O George, our master, to make us servants of thy mighty God." And he taught them concerning Christ, and through him they were worthy of the gift of holy baptism. Then they all came with Saint George to the governors, saying, "We are Christians and servants of Christ Jesus and God". When the multitudes saw Saint George standing there without any harm having happened to him, and his face shining like the sun, they cried out, saying, "Verily there is no God in heaven or earth except the God of George, Jesus Christ our Lord and God, and from henceforth we are His".

Then the lawless governors were greatly ashamed and enraged, and they commanded the soldiers to take them outside the city and to behead them with the sword: thus they consummated their martyrdom and received the crown incorruptible for ever and ever on the twenty-fifth day of the month Epiphi.¹ [139] Now they were two thousand four hundred and eight in number,

¹ I. e., July 19.

besides the eight soldiers who received baptism : may their holy blessing be with us all for ever, Amen.

Verily, my beloved, if I were to try to describe to you all the sufferings which Saint George the righteous and valiant soldier of Christ endured, time would fail me before I had recounted them all, for they are so many. Moreover a man who passed seven years in one place while seventy governors and their armies sat round him and tortured him is quite without parallel in all the world and the borders thereof. Verily I am astonished and I cross myself and I marvel greatly, O brethren, that I can narrate the marvelworthy contests of holy Saint George the great luminary, the beloved of God, the valiant man of Christ, who stood alone in the whole world, and whom none confessed save Christ. Saint George chid all the governors and rulers of the world and manifested that the Lord our strength is the God of every one. O George, my master, by what holy name shall I call thee? Shall I call thee 'Prophet' or 'Lawgiver' or shall I say 'Apostle' or 'Martyr' or 'Righteous man'? In very truth thou art worthy, O beloved of Christ, to be called by all these names, but if I call thee 'Prophet' thou excellest the Prophets, and if I call thee 'Lawgiver' thou art also more excellent than the Lawgivers.

[140] They sawed Isaiah¹ in twain with a wood saw once for the sake of the truth, and he died at once, so likewise with all the saints: but they sawed thee, O George, my master, with a two-edged sword [and they tortured thee] with the wheels, and the two-edged swords, and the axes, and for the truth's sake thou didst die [three] times. Moses the lawgiver saw but a little of the glory of God; but to thee, O George, my master, did God speak mouth to mouth in glory and honour. The Apostles who were twelve and seventy preached in all the world, each in his own country, and rebuked those who served idols and turned them to Christ: but thou, O brilliant star, hast by thyself rebuked the idolaters, and governors with their armies and the whole world, and hast overthrown them with the fire of heaven, and hast made

¹ See Epiphanius, *De Prophetarum Vitis*, ed. Migne.

the name of Christ to shine throughout the whole world. Thou art more exalted than all the martyrs together who have manifested forth works, and it is not I who say this but our Lord Jesus Christ the King of Kings Who testified concerning thee, saying, "O blessed one, as among those born of women there is none like unto John [the Baptist], so among all the martyrs who have been and shall be, there shall never be any like unto thee forever." Thou art more exalted than the righteous by reason of thy patient endurance of hungerings and thirstings and imprisonments, and of the tortures which have been inflicted on thy body day and [141] night for seven years and especially by reason of the purity of thy body. And, O Saint George, sun of the truth, verily thou art more exalted than all the patriarchs and judges, and, O beloved of Christ, I beseech thee not to despise the attempt of my feeble intelligence to declare thy exalted honour. Of a truth, I know, O beloved brethren, that neither I, nor the feeble Theodosius, nor those who will come after me, will be able to describe this valiant soldier of Christ by reason of the great torture which he received for seven years at the hands of seventy wild beasts; but, by the will of God, we will go back and complete our encomium that we may show you the end of the holy combat of the truly blessed man Saint George.

And it came to pass after these things when the seventy governors saw that they had tortured the saint for seven years without having vanquished his firm resolve; and that they had slain him three times and that he had risen from the dead, they took counsel to take him by flattery: and so they commanded to bring the blessed man up to the tribune. And Dadianus the governor said to him, "George, I swear by my lord the Sun, and the moon, and by all the gods, and by their mother Artemis, that I will receive thee to myself like a beloved son and that I will give thee everything that thou shalt ask, even to the half of my kingdom will I give thee, if only thou wilt listen to me [142] as to a father, and wilt worship Apollo once thou shalt become second in the kingdom." The righteous man answered and said, "Where have these words of thine been until to-day? Behold

thou hast tortured me daily, for seven years, and I have three times tasted death at thy hands, but my Lord Jesus Christ raised me up, and I escaped from the tortures which thou didst inflict upon me. If my Saviour but preserve my soul within me I will not only die once but thousands of times, and I will never hearken to such words as these. Dost thou not know, O king, that the whole race of the Galileans loves victory? and that they will fight against those who fight against them? And behold thy words gladden me this day and thy speech greatly persuades me." When Dadianus heard these things he rejoiced greatly, and kissed Saint George upon his head. The blessed man said to the governor, "Stand away from me, and kiss neither me nor my head until I have first worshipped Apollo, and after that do unto me what thou pleasest. And now command them to take me to the prison until to-morrow, and when to-day has gone and the morning has come, let the herald bid every one come to see me worship the gods." Then the governor answered and said to him, "Nay, far be it from me to throw thee into prison, O beloved George, and forgive me for all the sufferings [143] which I have inflicted upon thee, for I was ignorant, and receive me as a father, and come with me into the palace where Queen Alexandra is in her inner chamber." So the governor took him in and put him in the room where the Queen was, and came out to the governors and sat at meat with them.

And when the evening had come Saint George bowed his knees and prayed, saying, "O Lord God, there is none like unto thee among all the gods, thou art the Lord God and there is none that can be compared with thee. Why do the heathen cry out and the peoples imagine vain things? The governors and the rulers of the earth have gathered together and they speak against God and against His Christ."¹ The Queen answered and said to him, "O George, my master, who are these governors and rulers who are gathered together? and who is the God Whom they resist? and Who is His Christ? teach me, O George, my

¹ Psalm ii, 1.

master." And the blessed man opened his mouth and explained to her the deep questions of the Old and New Scriptures, and thus taught her to know the Father and the Son and the Holy Spirit. He showed her that it was God who had made the heavens, and the earth, and the sun, and the moon, and the stars, and all creation, and he showed her that the Lord had made man out of the dust of the earth, saying, "Did not God create him out of the earth? If He did not, whence did he find bones, and sinews, and skin, and eyes, and tongue, and throat, and the [144] senses of hearing, and smelling, and the creation of all these works? Did not God make all these things and man out of a clod of earth? And He filled him with understanding and wisdom of the true knowledge of God, and placed him in a paradise of joy, and gave him His commandments and His words to keep like a god. But the man was disobedient to his God, and his enemy persuaded him, and he died with him in sin and went down to Amenti with him, but not for ever. When God saw that which He had made in the snares of His adversary, for His goodness' sake He could not bear it, and He sent His beloved Son into the world and by the Holy Spirit He took upon Himself flesh of the spotless Virgin and God-bearer, Mary: and she bore as man, God, perfect, in truth, and He was the only man without sin. And they crucified Him upon the cross by His own desire and by the good will of the Father and the Holy Spirit, and He died for us in the flesh that He might redeem us out of the hands of our enemy; and He returned again to His home which is the Paradise of joy. When the adversary, the devil, saw that mankind knew the true Creator, God, he entered into the governors and rulers of the earth and they made idols and called them by the names of images of devils, and they worshipped them and forsook God the most High their Creator." [145] The Queen said to him, "Are not these idols demons, O George, my master, after God?" The blessed man said to her, "Yes, they are foul demons". The Queen said to him, "O George, my master, the governor Dadianus knoweth no God except Apollo: and now show me how the Son of God came into the world."

The blessed man George said, "Hearken unto me, O Queen Alexandra, and hearken unto David who says, 'Thou that sittest upon the cherubim show Thyself, lift up Thy strength and come to deliver us.' And again David saith, 'He shall come down like rain upon the mown grass', that is to say to the Virgin. Listen, O Queen, to Habakkuk the prophet, who said, 'O God, I heard the noise of Thee and I was afraid, and I gave attention to Thy words and was speechless;' now the Holy Spirit spake all these things".¹ The Queen said to him, "Master, why did the prophet fear when he heard the voice of God, and why was he speechless when he considered His works?" The blessed man said to her, "Listen, O Queen. The prophet was afraid because he knew that God would come down from heaven; and he was speechless because he knew that He would dwell with men". The Queen answered and said to him, "Verily thou speakest well, [146] O perfect illuminator; I beseech thee to pray to God for me that He may drive away from me the snares of foul idols". The blessed George said to her, "Believe in the holy and consubstantial Trinity, and no blemish of idols shall in any wise come near to thee". The Queen said, "Master, I believe, but I am afraid of this sinful governor and evil beast, for in truth he devours the flesh of men and is more lawless than any other man living upon earth. And, O George, my master, keep this secret until I come to thee in the court of Christ the mighty King; leave me now to rest myself a little, O holy father, and God knows that I will cling fast to thee".

When the morning had come, the evil and lawless governor commanded them to bring the blessed man out to him from the palace into the temple of the city. And the governor sent to him, saying, "Haste thee and come forth to me and worship the gods that thou mayest receive great honours from the hands of all the governors; that they may give to thee a kingly sceptre; that my heart may be joyful in thee, O exceeding pleasant and beloved one; and that every one may see thee [sacrifice] before

¹ Habakkuk iii, 2.

we go in to sit at meat". The blessed man said to him, "Sit thee down with the other governors here until I have sacrificed to the gods, and I will return unto thee". And the herald cried out with a loud voice saying, "Gather together to-day, O all ye people, into the temple that ye may see George the mighty [147] Galilean worship Apollo the great god". And straightway the whole city was gathered together, both men and women and they all marvelled greatly at the blessed George the mighty illuminator, and said to one another, "What has happened to the righteous man?" When the widow woman [whose son Saint George had healed] heard these things about the blessed George, she cried out among the whole multitude, saying, "O George, my master, the valiant soldier of Jesus Christ the King, my God, thou who hast wrought thousands of miracles and mighty deeds in this city; who hast raised the dead, given light to the blind, made the lame to walk, the dumb to speak, and the deaf to hear; who hast cleansed the lepers, and cast out devils,¹ and hast been an enlightener of the whole world; O George; my master, who didst make the dried up pieces of wood to bear fruit again; who didst come into my house when I was poor, and I became exceeding rich, and who when I was wandering turned me to God the true Almighty; wilt thou, after all these things which thou hast wrought in the name of Christ, worship Apollo the polluted, and put to shame the whole Christian people?" When Saint George heard her say these things he rejoiced at the firmness of her faith, and he smiled a holy smile at her, and said, "Put [148] thy child down upon the ground," and she put him down. The saint answered and said to the child, "Christ my God says unto thee, 'Arise, come to Me and perform My words';" and straightway his ears heard and his legs received strength, and he came to Saint George. And Saint George said to him in presence of all the multitude, "Go into the temple of Apollo and say to Apollo, 'O idol, blind, deaf, senseless and foolish one, come forth, for George, the servant of God, called thee';" and the little child

¹ B ΝΙΔΕΜΩΝ.

went into the temple and spake thus. And straightway the spirit which sojourned in the idol cried out, "O Jesus the Nazarene, Thou drawest every thing to Thee. Why hast Thou now raised up this little boy against me?" And straightway the idol leaped down from his pedestal and came to the righteous man George. And the saint George said to the idol, "I am not the God of the Christians". The demon said to the saint, "Bear with me a little, O master, and I will show thee every thing;" and Saint George said to him, "Speak". And the spirit said to him, "I am the God of the Hellenes and a demon of darkness, but of old time, master, I was an angel of God. Through my dis-[149] obedience to God, He commanded, and heaven was shut against me, and I was cast out from it, and became a devil. And I was jealous of mankind, for God took them up to heaven and cast me down into the depths of the earth, and therefore I became the adversary of mankind and made them to forsake God and to worship idols that God might cast them down with us into the abyss." Saint George said to him, "O evil and wicked snarer, since thou didst choose darkness of thy own free will, why didst thou become an enemy of God's image"? The spirit said to him, "I swear by the seven heavens of heaven, and the circle of the sun and of the moon, and the orbit of the abyss, if power had been granted to me I would have led thee astray. And I go up to the gates of heaven, and I listen to the sentence of death which comes forth from the mouth of God, and I bring numbers of afflictions upon every soul of mankind; and I bring sleep upon men and women in church that they may not listen to the words of God and deliver themselves from their punishments." Saint George said to him, "O wretched one, thou hast laid hold upon me several times, but by the power of my Lord Jesus Christ thou didst find nothing of thyself in me; and now, O polluted one, receive the punishment which God shall bring upon thee for ever and ever." Then Saint George with his foot smote the earth [150] which opened yawning down to hell, and he said to the spirit, "Go down into the abyss, thou and the idol in which thou sojournest, and give speech unto all the souls that thou hast led

astray from God;" and straightway he went down into the abyss before every one, and the earth closed over him.

Then the righteous man loosed his garments, and went into the temple, and made his way to the idol called Herakles, and said to him, "O wicked spirit who inhabitest this temple come forth from it, for I am George, and I have come against thee in wrath;" and straightway all the demons which dwelt in the idols disappeared. And Saint George loosed his shoe latches and went against the idols upon their pedestals, and they fell down and became as dust, and he trampled upon them all with his feet. When the priests saw the destruction in the temple they rent their clothes, and went to the governors and showed them every thing that had happened. And they were filled with wrath and sent servants to bind Saint George, and they brought him to the governors with a whole multitude of people following after him, all crying out, "We are Christians, and we belong to the God of George." Then Dadianus the governor said to Saint George, "O most wicked of all Christians, didst thou not swear to me last night, saying, 'I will worship Apollo'?" The righteous [151] man said to him, "Go, O governor, and bring Apollo to me and I will worship him before thee." And again the blessed man said, "If thou wilt bring Herakles himself here I will worship him before thee". The governor said to him, "Where shall I find Apollo or Herakles, for according to what the priests have told me thou hast smashed Herakles to pieces and hast sent Apollo down into the abyss; and wouldst thou also send me thither alive, O George?" Saint George said to him, "O senseless one, since thou art persuaded that they were not able to help themselves, how could they deliver thee in the great day of the true Judge when every one shall receive according to what he hath done?" Then the governor was greatly ashamed, and rose up and went into the palace and said to the Queen, "O Queen Alexandra, I suffer much through this race of Christians, but sepecially through this magician George." The Queen said to him, "Have I not told thee, O pestilential flesh devourer, to let this race of Christians alone, for the King of heaven is their

God, and He is the God of heaven and earth and will humble thy pride straightway." The lawless governor said to her, "I think, O Queen Alexandra, that the magic of George, who came [152] to thee, has entered into thee." And she said to him, "My Lord Jesus Christ has called me by the holy calling of George." When the lawless governor heard the name of Christ from her mouth, he was greatly enraged, and laid hold of her hair, and came forth to the governors: and he showed her all the sufferings which could be caused by the instruments of torture and brought her to the governors and told them everything she had said. Then the governors commanded to hang her up naked upon the wooden horse, but she held her peace, and her eyes looked up to heaven, and she said to Saint George, "O George, my master, pray for me, for I suffer greatly." The righteous man said to her, "Bear patiently for a little, O Queen, that thou mayest receive the incorruptible crown from the hands of my Lord Jesus Christ." The Queen said to him, "Master, what shalt I do, for I have not received Christian baptism?" The blessed man said to her, "Be of good cheer, for thou shall receive baptism in the fountain of thine own blood by the stroke of the sword;" and they straightway passed the sentence of death upon her, that her head was to be cut off by the sword. And when they took her out to take off her holy head, she cried out, saying, "Behold I have kept open the door of my palace [to Thee], O my Lord Jesus Christ, open to me the paradise of joy, and receive me, to Thyself without shame." And when she had said these things they [153] took off her holy head on the fifteenth day of Pharmûthi,¹ and she received her crown incorruptible for ever.

After these things the governors were gathered together to Saint George, and said to him, "Behold, O George, thou hast destroyed the Queen and hast gained an advantage over us." Magnentius the governor said to them, "Let us pass the sentence of death upon him lest he destroy us all." Then Dadianus the governor sat down and wrote the death sentence of the blessed

¹ I. e., April 9.

man George, saying "George of Melitene, the chief of the Galileans, hath set behind his back the decrees of the seventy governors of the whole world, the ministers of the victorious gods; we therefore command that his head be taken off with the sword; and know, O ye peoples, that we are guiltless of his blood;" and the seventy governors signed the sentence of death. And Saint George took his sentence of death in his holy hands, and came forth with gladness, rejoicing greatly. When he came out to the place where he was to consummate his martyrdom, he said to the soldiers, "Brethren, wait a little for me, that I may pray to my God for these seventy lawless governors, who, as ye know, have tortured me for seven years." Now the governors had left the saint and had prepared a feast, and were rejoicing at the death of the blessed man. Then the blessed man looked up to heaven and said, "O my Lord Jesus Christ, who didst make fire come from heaven by the words of Thy servant Elijah the Prophet [154] and devour the two captains of fifty and their hundred soldiers, send down to me, O my God, of that same fire that it may devour these seventy lawless governors." And while the words were yet in his mouth, fire came forth from heaven and devoured the seventy lawless governors who held their cups of wine untasted in their hands; and the fire also devoured the five thousand godless soldiers who served them. Now the soldiers who were with Saint George knew not of the matter until they had taken off his holy head. When the righteous man knew that the fire had devoured the impious ones, he bowed his knees, and prayed, saying, "O my Lord and God, the joy of my soul and spirit, the Father of my Lord Jesus Christ, hearken unto Thy servant George this day, and receive me to Thyself in Thy abundant joy. O my Lord, I see standing here a mighty multitude who think to take my body away with them when I shall soon have consummated my martyrdom. Thou knowest, O my Lord, that my body will not suffice for the whole world, but hear me, O Lord, at this present, and grant a favour to my name, that through Thee there may be salvation and help to all the world; so that Thou, O Jesus Christ our Lord, together with Thy Good Father, and

the Holy and Vivifying Spirit, mayest have the glory which is meet for Thee, for ever and ever, Amen." And when he had said 'Amen', the whole firmament was filled with the angels of the Highest, and our Lord Jesus Christ came to him seated upon [155] the Cherubim and Seraphim, and the company of the Prophets and the Apostles, and the martyrs, and all the saints, and all the hosts of heaven were praising Him; and all the soldiers who were with the blessed man slept, and became as dead men. And the Lord said to the blessed George, "Hail, My George! Hail, beloved of Myself and of My angels! Hail, champion of the kingdom of heaven! Blessed art thou this day, O George My beloved, for I have made ready for thee seven crowns of glory in the hands of My Father, and He will place them upon thy head this day. Blessed art thou, O My beloved George, for I have prepared for thee a royal crown set with gold and pearls and I will put it on thy head with My own hands this day. Blessed art thou this day, O My beloved George, for there is prepared for thee a great and exalted throne beautifully set with exceeding fine gold and a true priceless stone, and they will seat thee upon it this day in the highest heavens by the Holy Ghost. Blessed art thou, O My beloved George, for the pearly gates of the tabernacles of light are open to thee, and thou shalt go into the presence of the Holy Trinity and none shall prevent thee. Blessed art thou, O My beloved George, the valiant one, for My Good Father has written thy name upon the chariot of the Holy Trinity, that whosoever shall say, "O God of George, help us, [156] hear us," them thou shalt hear straightway. Blessed art thou, O My beloved George, for thou didst confess My name, and the Good Father, and the Holy Ghost, before the governors of the whole world, and I will confess thee in heaven where thou shalt be in great light. And I say unto thee, O My beloved, that inasmuch as among all mankind and in the whole world there was, for three years, no one able to confess My name, neither elder, nor deacon, nor a lay person, except thyself alone, and thou didst stand up before the seventy governors of the whole world, I swear by My right hand, O My beloved one, that I will

establish a covenant with thee that when thou shalt bow thyself upon thy spiritual face in heaven and shalt come with all thy congregation to worship the holy Trinity, all the saints shall know thee by reason of the honour which I will show thee, O My beloved, and they all shall know that thou art George the beloved of God, and shall adore thee according to the command of My Good Father. And moreover, behold now My beloved, I have joined thy name to Mine that it may be a haven of safety throughout the whole world, that every man or woman who shall [157] happen to be in danger by judgments, by executioners, by prisons, by seas, by waters, or in harbours, or by travelling, by attacks, by thieves, by wild beasts, by fire, by lions, by violent death, by any necessity, by a multitude of deep afflictions, or in short by any afflictions whatever that befall the children of men, and they cry up to Me in thy name three times, saying, "O God of George, help us," I will hear them quickly and will fulfil every thing that they shall ask with their heart. The name of every one¹ who shall build a martyrion in thy name, or who shall cause a book of thy sufferings and thy contests to be placed in a church for reading in thy name, will I write in the Book of Life, and I will cause him to be in the same place with thee in my kingdom for ever. Whosoever shall make a gift, or an offering of first-fruits to the church in thy name, or who shall feed the poor in thy name, or the widow on the day of thy glorious commemoration, to him will I give help in this world, and I will make him to enjoy with thee the good things of My kingdom. Whosoever shall clothe one naked person in thy name, him will I clothe with the garments of heaven. Whosoever shall burn a lamp in the church in thy name or a little incense, upon him will I make My angels shine when he shall come to Me in joy. Whosoever shall give thy name to his son in faith, his heart will I comfort within him. Whosoever shall receive a stranger in thy [158] name, his sins will I forgive him, and I will receive him into My kingdom for ever. And I swear to thee by Myself, O George

¹ Read $\alpha\gamma\omicron\varsigma \rho\omega\mu\iota \text{ NIBEN}$.

My beloved, as I have already said to thee, so I now say again to thee, that among those born of women there is none like unto John the Baptist, and that among the company of martyrs there shall be none like unto thee, neither among those who have been, nor among those who shall be. And now hasten, My beloved, and fulfil thy dispensation that I may take thee up with Me upon the chariot of the cherubim, and give thee as a gift to My Good Father and the Holy Spirit; and all the angels of heaven will rejoice with thee, for they are awaiting thee. As concerning thy body I will now cause an earthquake to take place that no man among these multitudes may take thy body away with him until thy servants come to carry it away. And behold, I have already taken thy mother, and thy two sisters, and thy bride, who was betrothed to thee, to My kingdom before thee that they might not see thy death in this world, but that they might see thee, and thy father, and thy dear [adopted] father, and the great glory which I will give thee in My kingdom in heaven; and behold, for thy sake, I have destroyed the lawless governors of the whole world. When thy blood has been poured out upon the ground, the service of idols shall cease, and men shall glorify My name throughout [159] the whole world. I will cause thy kinsman to build a shrine for thee in thy city and to lay thy body in it with honour. And after a short time Satan will stir up a persecution against the churches, and the blood of thousands of martyrs throughout the whole world shall be shed. And when twenty-one years have gone by, the impious governor of that time shall take counsel to destroy thy holy shrine by reason of the mighty deeds which I will work by thee in thy holy shrine. And he will send a general with his soldiers to do this thing, but I will cause thee to destroy him by an exceeding violent death, even as thou hast destroyed these governors, and the persecution shall cease through thee. And I will send thee to destroy that impious governor, and I will seat another in his place according to the command of My Good Father. And he shall build for thee a splendid and beautiful shrine, and he shall glorify thy church; and the whole world shall serve me in freedom for ever. And I will build thee a multitude

of shrines throughout the whole world; I will make all the nations of the whole world to glorify thee; I will make thy name to fill the whole world; I will make a multitude of gifts to thy shrine; and I will make men to celebrate thy festival in the whole world and especially the day of thy commemoration, which is the day of the consummation of thy martyrdom. I will make all creatures upon earth to enjoy this day; and I will crown the fruits of the earth on the day in which thou art crowned; and on the day of the dedication to thee of the first-fruits of the earth, which is the seventh day of Athor,¹ thy name, O My [160] beloved George, My valiant soldier, shall be exalted in heaven and glorious upon earth for ever and ever, Amen." And when the Lord had said these things to him, He filled him with power and joy, and the blessed man rejoiced greatly and exulted, saying, "I thank thee, O my Lord Jesus, that thou hast honoured me more than I deserve;" and the Lord made the sign of the cross over him, and disappeared from his sight. Then the holy man roused the soldiers, saying, "Come, my brethren, and perform that which has been commanded you:" and he straightway stretched out his neck and the soldiers took off his holy head, and there came forth from it blood and milk. And the Lord caused Michael to receive the blood and milk in his garment of light, and the Lord received his soul in to His own hands, and embraced it, and He² wrapped it in the purple of the aether and ascended into the heights with it. And the whole firmament was filled with the holy angels and the company of the saints, and they hymned it until the Lord gave it as a gift to His Good Father

¹ I. e., November 3. According to the Coptic calendar this is the day on which St. George of Alexandria was martyred. Theodotus here seems to confuse George of Alexandria with George the Megalo-martyr. This mistake has also been made by Ludolf who calls this George **ⲁⲫ:ⲏⲛⲛⲟⲩ**: 'chief martyr.' Ludolf, *Hist. Aeth. Comment.* p. 397, November 3 and note *r*.

² According to Coptic tradition St. George is the only martyr who was esteemed worthy of being carried up to heaven by Christ. His task of carrying the souls of martyrs up to heaven was usually deputed to an archangel, as in the case of Eusebius whose soul was taken up to heaven by Raphael. See Hyvernat, *Les Actes des Martyres de L'Égypte*, p. 38.

and the Holy Spirit. And He put upon it a garment of light and an excellent diadem of gold set with precious stones, and [161] there were seven crowns upon the diadem wreathed with the flowers of the tree of life, and the Lord wrote his name with the first-born for ever. And He caused the whole company of heaven and all the bands of the saints to seat him upon a throne and to celebrate a festival with him in the heavenly Jerusalem.

And after these things there were earthquakes and thunders and lightnings and violent rains, and all the people who were standing by and the soldiers fled into the city. But Pasikrates the servant of Saint George stood outside beside the body of his master and wept over him, and there was neither rain nor storm in the place where the body of the saint was, but the whole place was full of light. Then the two servants of Saint George who were in the city, came out to their fellow-servant who was outside weeping by the body of their master, and when they saw that they had taken off his head, they straightway cast themselves down upon him, and worshipped him, and wept; and Apa Pasikrates told them everything that the Lord had said to their master, and they were exceeding glad. And they joined his holy head to his blessed body, and the head clave to it as if it had never been cut off from it; and there was no mark of the sword stroke left on it. And his servants said to one another, "Verily God hath received our master unto Himself, and He will perform for him everything that He hath promised him." Then [162] they took the holy body sprinkled with incense and carried it into the house which they had hired for the seven years, and there was no one in it except themselves, and they hid it there. And there was darkness and an earthquake, and the sea rose up over the city wishing to submerge it; and the faithful who had heard the words of the Lord when He spake with the blessed George, cried out, "O God of George, help us in this need;" and straightway the sea went down and the storm ceased, and the sun came forth. And on the morrow the servants of Saint George sought after the governors, and when they found that the Lord had destroyed them there was great joy throughout the whole world,

and they opened the doors of the churches again everywhere. Then the servants of Saint George bought exceeding fine naplins and very precious incense, and they carefully prepared the body of their lord for burial, and carried it secretly through the city, and laid it in a ship, and brought it to Diospolis together with the account of his sufferings. And they found that the relatives of Saint George had gone to their rest in God. Now there was there a man called Andrew, the brother of Saint George's mother, and he received the body of the saint into his house rejoicing greatly. And the whole city was gathered together and they built a shrine to him in Saint George's own house, and [163] they sent to Jerusalem and brought the Archbishop, Abba Theodosius, who consecrated it on the seventh day of the month Athor, and they laid his holy remains in it. And on this same day, that is to say, the seventh day of the month Athor, they celebrated the holy sacrifice of the holy body and glorious blood of our Lord Jesus Christ; and many signs and miracles took place in the holy shrine of Saint George. And Saint George came down from heaven according to the command of the Lord, and destroyed Euchios the general, and plucked out the eyes of Diocletian, and drove him forth from the palace, and set Constantine the emperor on the throne in his stead. And Constantine opened the churches throughout the whole world; he threw open the prison doors; he manifested forth the Cross; he confirmed the orthodox faith; he built the Church of the Resurrection of our Lord in Jerusalem and many churches throughout the whole world. And he went into the shrine of the Church of the Resurrection,¹ and prayed there, and he went into the shrine of Saint George with his mother Helena, and his sister Eudoxia, and Saint George appeared to him by night, and told him what he should do. And he built the holy shrine of Saint George in Diospolis, which formerly was small, and made it beautiful, and it is that in which [164] the many signs and mighty deeds which are written in other

¹ The Church of the Resurrection was dedicated by Constantine A. D. 335 See Tillemont, *Histoire des Empereurs*, iv, 227.

books than this took place. And they glorified God and His holy martyr Saint George, who consummated his strife on the twenty-third of the month Pharmûthi at the ninth hour of the day of preparation, and all those who were martyred through Saint George, being twenty-eight thousand six hundred and eighty, and Alexandra the Queen, and they received the incorruptible crown through our Lord Jesus Christ, and they now delight themselves with Saint George in Jerusalem the city of all the saints.

And behold now, [my brethren] we have hitherto only made known to you concerning the sufferings and the honourworthy strife which Saint George the victorious warrior of our Lord Jesus Christ endured patiently; but let us now consider the exalted honours which he received in heaven through our Lord Jesus Christ. Hear then, O beloved, what I the feeble Theodotus, have seen with my own eyes and heard with my own ears.

It came to pass in the time of the God-loving emperor Theodosius of glorious memory that on the first day of his reign he saw a marvellous thing,¹ he saw Saint George come from heaven with great glory and the archangel [Michael] with him, and he seated the God-loving emperor Theodosius upon the [165] throne of the Greeks, and his faith within him was strong in Saint George all the time [of his rule]. And when he had reigned twenty years he built a large church to the name of Saint George², and he gathered together all the Bishops to the consecration of the church of Saint George, and he sent for all the Bishops and even for my feeble self, a weak old man. And when we had consecrated the holy church in the name of God and of Saint George, the precentor (?) sang the Psalms in their proper order, and the emperor and his nobles and the whole

¹ See Amélineau, *Contes et Romans d'Égypte*, ii pp. 152—166.

² I have not been able to find any mention of the building of a church to St. George by Theodosius; but Constantine built a church to him at Lydda and another at Constantinople. See *Acta Sanctorum* Apl. 23, p. iii, col. i, and Tillemont, *Mémoires*, v. p. 185.

city were with us. And after the emperor and the whole multitude had sat down, he commanded the martyrdom of Saint George to be read, for that day was the twenty-third of Pharmuthi, and we listened breathlessly. But when the reader came to that place where God testified to Saint George, saying, "There is none like unto thee among all the martyrs, neither shall there be any like unto thee for ever," the subject puzzled me, and I said, "Since so many generals and eparchs and governors of this world have forsaken all the glory of this world, and their rank, and wealth, and have died for the name of our Lord Jesus Christ under the impious and lawless emperor Diocletian, how can this holy martyr be more exalted than they all? When we [166] had celebrated the Holy Communion and the evening had come, we lighted a lamp for the emperor, and lay down to sleep, and neither the emperor nor any of the others did eat, but he slept with us in the holy church. Now it was the evening of the Lord's day, for the consecration of the church took place on the Sabbath day. And when the night had come and we had, as was meet, performed the office for the night, and had said, 'Amen', we sat down to speak of the mightiness of God, and the emperor came with us. And one of our fathers, a Bishop,¹ was taken up to heaven in a vision, and he saw most exalted mysteries the which it is not lawful for an earthly being to utter. He said, "I saw that I was standing before the throne of the Father, and I saw thousands of thousands, and myriads of myriads praising the holy Trinity, and coming in bands, and they worshipped God, and glorified Him, and blessed Him, and made their requests, and afterwards they stood in rows, and no earthly creature could describe the glory and the great honour which they had received from the Trinity. And I saw one coming forth from within the veil like unto a king wearing a diadem of gold with seven crowns upon it, and he was riding upon a white horse,² and he was many

¹ The Bishop appears to have been Theodotus himself. See page 329, line 8.

² In Brit. Mus. MS. Or. 713, fol 2b, there is a coloured picture of the martyr having overcome a scaly, winged dragon and riding upon a white horse.

times brighter than the sun, and was equipped with sword and armour and the apparel of a king; in short his kingly dignity [167] was immeasurable. And when he came forth a mighty multitude followed him on this side and on that, and I saw all the saints bowing down before him, and when I looked I was speechless, and I wished to know who he was. And I looked on my right hand and I saw a monk standing having wings like an angel of God, and he wore a kingly crown and raiment the like of which there is not among the kingdoms of the world, and he had a golden staff in his right hand, and his face was full of joy, and great glory surrounded him. And I besought him, saying, 'My father, I beseech thee to show me who thou art that art in such honour as this.' And he embraced me and said to me, 'I am Paul¹ of Tamma, and well hast thou come, O shepherd of our true King, our Lord Jesus Christ;' and when he had said these things to me I rejoiced that I had found freedom of speech before him. And I said to him, 'O master, my holy father, inasmuch as thou hast deemed me worthy of thy holy salutation, I beseech thee to tell me who is this great king that has just come, to whom all this multitude has bowed the knee?' Then the blessed man's mouth broke into a spiritual smile and he said to me, 'Knowest thou not who this is?' And I said to him, [168] 'O father, how should I know who this is since I have never seen him before?' He answered and said to me, 'I have been sent to thee to make thee certain of the things which thou didst ponder over in thy heart yesterday in the church concerning

¹ Paul of Tamma in the nome of Koeis, **παῦλε οὐρεμταμμα ζμ πταω κοεϊς** is mentioned in the narrative of a journey made by Paul and Ezekiel in the mountain of Meroëit. See Zoega, *Catalogus*, p. 368, line 22. On a stele published in the *Recueil des Travaux*, v. p. 63 Paul of Tamma, **πρεμταμμα**, is invoked with the Persons of the Trinity and several of the Saints. Koeis has been identified with the Cynopolis of Strabo and the modern Arabic town called القيس el-Qîs. See Champollion, *L'Égypte*, pp. 301—303; Quatremère, *Mémoires*, pp. 141, 515, and Renaudot, *Hist. Patriarch. Alexandrin.*, pp. 176, 184, 450, 458.

Saint George, the beloved of God, the chosen martyr exalted above all the saints according to the words of our Saviour. The works of every soul which comes forth from the body, whether of righteous men or whether of sinners, are manifested forth on the spiritual¹ tablet and the soul is in its presence always, and its deeds are written upon it. When it pleased my Lord Jesus Christ to take me, His servant, to my rest and to visit me, I came forth from the world, and He esteemed me worthy of His goodness, and He brought me into His city, and I saw this being whom thou hast seen. And he had on this royal diadem with seven crowns above it, and I looked upon it and read the writing which was written upon it, which said, 'I am George of Melitene, from Diospolis, who died three times for the name of our Lord Jesus Christ,' and I saw all the saints bowing their knees before him. Now I had endured many sufferings for the name of our Lord Jesus Christ and died four² times, and I said within myself, 'Behold, I am equal to him in honour,' and I refrained from bending the knee to him. And straightway, in a moment, He who knows the hearts of all men sent the Archangel [169] Michael to me who said, 'O excellent Paul, why hast thou not taken part in the spiritual salutation according to the command of the Almighty?' and I told him what was in my heart. Then he took me immediately to the holy Apà Noub the confessor, who had been both a monk and a martyr, and he showed him the command of God. The holy confessor said to me, 'O Paul my holy father, go and perform the command of God, and say not, I have suffered like the mighty George, for thou, of thine own free will, [didst suffer] greatly; but that just man did for God's sake suffer by axes, by double edged hatchets, by saws, by nails, by fire, by two edged swords, and by the mouths of wild beasts. And I say unto thee, O my beloved one, that when

¹ Theodotus means that the tablet existed in *form* only.

² Seven times. Amélineau, *Contes et Romans d'Égypte*, ii. p. 160. The monk Paul had a mania for committing suicide: which he is said to have done seven times

the attendant cometh and sayeth unto thee, 'The Lord calleth for thee, come,' is not thy going better than seventy years of a monk's life in his cell?' When I heard these things I changed my mind through the words of the archangel and the holy man, and I said, 'Forgive me'; and they rejoiced with me, and I went to the holy martyr of Christ and straightway made obeisance before him. [And the holy man said], 'O faithful shepherd of Christ, console thyself, for there is no one like unto thyself among the martyrs [170] who are crowned [except] Saint George himself.' And while the holy man (Paul of Tamma) was talking with me, Saint George the soldier of Christ came up to me with his face beaming with rays of light, and he saluted me and filled me with joy and gladness, and said to me, 'When thou goest to thy city Ancyra, build thou a temple to me in it, that I may come and dwell with thee, for it will be one hundred and five months before thou shalt come to me in this holy city.' When he had said these things to me I rose up straightway from my vision." When the emperor and the twelve Bishops saw the radiant face of that Bishop they knew that he had seen a revelation, and they entreated him to tell them what he had seen. And he, as his mind came to him, told them all the vision he had seen, and they marvelled greatly, and glorified God and the holy martyr Saint George. And the emperor answered and said, "On the day when God seated me, unworthy though I be, upon the Roman throne, I saw with my sinful eyes, Saint George with glorious visage come from heaven holding a sceptre of gold in his right hand, and the archangel Michael was with him. And I saw a diadem of gold and seven crowns upon his head, and he shone a thousand times brighter than the sun, and he came to me filled with joy, and took hold of me, and seated me upon the imperial [171] throne, and a number of the nobles of the army saw him face to face. And I saw him again in his holy church and he showed me things that would do good to my soul." Now when I (Theodotus) heard these things, I blessed my Lord Jesus and His holy martyrs. After these things that Bishop went to his city and built a beautiful church in the name of God and Saint

George, and consecrated it with his own hands before he came out of the body. Now that Bishop was one of the three hundred and eighteen Bishops that were gathered together in Nicea;¹ and he filled the office of Bishop for seventy-five years, and he died in God when he was one hundred and eighteen years old.

Behold now, O beloved brethren, we have told you these things of the great honours which God has vouchsafed to the valiant soldier of strength, the mighty athlete, Saint George, whose festival is celebrated this day throughout all earth and heaven, and of the remainder of his glory and of the mighty and exalted honour he holds in the heavenly Jerusalem, the city of Christ the King. And now O beloved, blessed of God, since we know of a truth that Saint George has drawn nigh to God in this manner and has obtained freedom to enter into the presence of the Holy Trinity at all times and to show favour to every one, let us make ourselves champions, through love, of our poor brethren and strangers; let us love one another, let us keep innocence, and it shall come to pass to all of us, O beloved, that Saint George will, through our Lord Jesus Christ, show favour to us, and have compassion upon us, and forgive us our sins, and bless [172] the gathering together of our people, small and great, old men and young men, and widows and virgins. And, finally, may He bless him that took the charge of preparing this book and of finishing it in true suffering through Jesus Christ our Lord, to whom be the glory meet for Him and His Good Father, and the Holy, and vivifying, and consubstantial Spirit, (who are) with Him, now and always and to eternity of all eternities, Amen.

¹ Theodotus was not present at the Council of Nicea. See the list of the Bishops from the Province of Galatia in Labbé, *Sacrorum Conciliorum Collectio*, ii, col. 2.



W. DRUGULIN, ORIENTAL-PRINTER. — LEIPZIG.





12

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